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THE GLORIE OF MAN.

Consisting in

The Excellencie and perfection of Woman.

Gathered out of Holie SCRIPTVRES, and most Renowned *Wryters; as well Ancient, as Moderne; Ecclesiasticall, as Morall.*

Wherevnto is annexed

The duetie of Husbands.

ABERDENE,
Printed by the Author, *June* 6, 1638.

Edward Raban.

To the Right Honorable, and Illustrious Ladie,

ANNA CAMBEL;

Ladie Marqves of Hvntley, Covntesse of Ænzie, Badinach, Lochabre, Stradown, And Strabogie; Ladie Gordon

&c.

MADAME,

TO Vindicate, and deliver my ſelf, from the imputation of Sarcaſtick, bitter, too looſe, & liberall ſpeaches, agaynſt the moſt Noble, Worthie, and Tranſcendant Sexe of WOMEN, (which ſome, knowing their own imperfect weakneſſe, may apprehend to be *Calumnies*, and detractiue to the whole Sexe) I here make humble Oblation:

tion;&, with all Reverence, preſent vnto your Ladiſhips Honorable Hands, this litle TREATISE; as a part of my Studie, in my weariſome journie, this halfe yeare by-paſt, in forraygne Countreys.

Which, indeed, MADAME, I aimed for Your La: the laſt New-years-day; if diſtreſſe of weather, and contrarie winds, had not hindered.

But, through the mercie of GOD, your La: Servant being ſafelie arrived, I deſire no more, but that this *Abortive* may ſhelter it ſelf vnder

vnder the ſhadow of Your La: Honourable Affection. Then may I think my ſelfe happie, and the payns well beſtowed.

Not doubting, but that it ſhall ſo plead for me, that by a juſt judgement of all Your La: moſt Glorious, Noble, and Gracious Sexe, I ſhall be pronounced guiltleſſe, quyte, and free, from all Aſperſion, and Imputation, vnjuſtlie here to fore layd to my charge.

How-ſo-ever, Madame, if eyther this *Subject* maye anie wayes ſeeme pleaſing vnto Your La: or my ſelfe

ſervice

ſerviceable; all my cited *Authors* never thought themſelues halfe ſo GRACED; as I will continuallie confeſſe MY FORTVNES HONOVRED.

And, thus, MOST NOBLE,
AND GRACIOVS LADIE,

With humble Heart, true mynd,
and tempred Brayne,
NED *vowes, Your Sexe poore*
PRINTER *to remayne.*

The Prologue.

SOme Men are ſo vncharitable, ſayth Maſter Feltham, *as to thinke* All Women bad: *and others ſo credulous, as they beliene,* They are all good. *But, ſurelie, although everie man ſpeaketh, as hee findeth; yet there is* Reaſon, *to direct our* Opinion, *without experience of the whole Sexe: Which, in a ſtrict Examination, maketh more for* The Honour of Women, *than moſt men, as yet, haue acknowledged.*

RESOLV pag. 101 100.

At the firſt, She was created his Equall. Onelie the difference was in the Sexe. Otherwyſe they both were Man.

GEN. 5.2

If anie will argue from the Text, That Male and Female made Man; ſo the Man being put firſt, was therefore the worthieſt: I anſwere; So the Euening and the Morning were the firſt day, ſayth the Scripture: putting ever the Night before the

GEN. 1.5

Day: otherwyse the Day was unperfect.

And, altho Peter Martyr, *absurdlie, wold seeme to affirme, That, before the Fall, Man had Priorities: Yet Sayncte* Chrysostome, *stronglie, and truelie, confuteth his Grosse Opinion.*

Now, all must grant, How Bodie to bee more Amiable, Admirable, and Beautifull, than Mans. She is fuller of Curiosities, and Noble Natures Wonders: both for Conception, and fostering the producted Birth.

And, who, then, dare thinke, that GOD would put a worser Soule, into a better Bodie?

It is certayne, that Women are of colder Constitution, than boyling Mans: and, so, more temperate.

Heate it selfe transporteth Man to Immoderation, and Furie: and hurrieth him to a Savage, and Libidinous Violence. But Women are, naturallie, more modest. And Modestie is, indeede, the verie Seat, and Dwelling-place, of Vertue: And

Fond Fortunes blasts cannot prevayle,
To over-throw Dame Vertues Sayle.

Whence, I pray you, proceede the most abhorride

abhorride Villaines, but from a Maſculine vnbluſhing Impudence? And what a deale of Sweetneſſe doe wee finde in a mylde Diſpoſition? For

When Rage runnes ſwiftlie, ſtep aſide, and ſee,
How hard th'Approaches of fearce Furie bee.

If a Woman oreweth bolde, and daring, wee diſlyke her, and ſay, Shee is too lyke a Man. And yet, in our ſelues wee magnifie, what in her wee condemne. Is not this great injuſtice?

Everie Man is ſo much the better, ly how much the neaver hee commeth vnto GOD. And in nothing can Man bee more lyke vnto GOD, than in beeing Mercifull. Yet Woman exceedeth Man verie farre, in Mercie, Pitie, Pietie, Charitie, and Ruth.

And, whereas wee are ſtill exhorted to loue, I am aſſured, that Women are everie where ſpoken of, for tranſcending in that Qualitie.

Men, indeede, haue euer holden Parliament, & beene Iudges in their owne cauſes: enacting their owne Wills, and not hearing the Women ſpeake: whereby, verie eaſilie, they may

they may bee concluded guiltie. But let Men know, that

Who judgement giues, and will but one ſide heare,
(Though hee judge right) is no good Iuſticiere.

How-ſo-euer, for my part, I would gladlie honour Vertue in euerie Sexe. And, I thinke, in the Generall, I ſhall finde it more in Women, than in Men; though weaker, and more infirmlie guarded.

And, though Women bee the Better, yet may they bee wrought (by wicked Men) to bee the worſer.

Neyther ſhall the faults of manie, make mee vncharitable to all: nor the Goodneſſe of ſome, make mee credulous of the reſt.

Yet, hitherto, I confeſſe, I haue found more ſweete, and conſtant, Goodneſſe, in Women, than in Men: for, of ſuch men as are conſtant in true Goodneſſe, I haue found no great Number.

And thus I end my Prologue, which beginneth not with Apologies; neyther doe I end it with any intreatie of a kinde cenſure, which might ſeeme to diſparage this Work, and beg partialitie. But if in theſe weake

Extract

Extractions, the Judicious and Godlie Women, may bee anie wayes pleased in their increasing affections still towardes Godlieſſe and Vertue, (all by-Reſpects put away) my Petitions ſhall ever bee to the GOD of all Goodneſſe, to perpetuate their Happineſſe; I ever remayning

Their ImmutablE

HonoureR.

The Authors, from whom this little Treatise hath its originall; Beside the Holie Scriptures, and Chronicles of all Nations, and in all Languages.

1 *Ammianus Marcellius.*
2 *Aristotle.*
3 *Aulus Gellius.*
4 *Boccace.*
5 *Bohem.*
6 *Carter.*
7 *Cato.*
8 *Cicero.*
9 *Chrysostome.*
10 *Curtius Solinus.*
11 *Diodorus Siculus.*
12 *Epigenes.*
13 *Erasmus.*
14 *Eusebius.*
15 *Feltham.*
16 *Giero.*
17 *Gorgias Leotanus.*
18 *Grantzio.*
19 *Gylson.*
20 *Herodote.*
21 *Hieronymus.*
22 *Hortantius.*
23 *Iohan Marconville.*
24 *Iustinus.*
25 *Lactantius.*
26 *Marcus*

The Authors names.

26 *Marcus Varro*
27 *Mercurius Trismegistus.*
28 *Munsterus.*
29 *Origen.*
30 *Orosius.*
31 *Ovid.*
32 *Petrus Cirnitus.*
33 *Periander.*
34 *Pindar.*
35 *Plato.*
36 *Plinius.*
37 *Plutarch.*
38 *Pompeius.*
39 *Pomponius Mela.*
40 *Pythagoras.*
41 *Siculus.*
42 *Scotus Subtilus.*
43 *Socrates.*
44 *Solinus.*
45 *Stesichoris.*
46 *Symphorian Champer.*
47 *Taylor.*
48 *Theophrastus.*
49 *Thevet Angonozin.*
50 *Thomasius.*
51 *Trogus.*
52 *Virgil.*
53 *Xenocrates.*

And others.

To the Author.

IN repreſenting to the whole Worldes view,
The lyuelie Pourtrait of the Worldes Admir'd:
Yea, Natures Darling, with Her Prayſes due:
With lovelie Grace, and Merits Rayes attir'd:
The Worth and Vertue of that Sacred Frame,
Thy humble Service doeth thy Preſſe compell,
To vindicate, and blaze abroade Her Fame.
Each one muſt ſay, Thou haſt deſerved well.

M. I. G.

The glory of Man,

Consisting in

The Excellencie and Perfection of WOMAN.

CHAPTER I.

Of the Creation of WOMAN, *and Her Perfection.*

THVCYDIDES.

HOwbeit THVCYDIDES, the Philosopher, (out of an heathnicke humour) was of opinion; That as the Women ought to bee good House-keepers, and seldome seene abroad; neyther should their good Name, Fame, nor Beautie, goe farder than the threshold of their doores: Yet worthie *Plutarch*, (a Man farre more excellent in Wit & Learning) treating of the Excellencie

PLUTARCH.

Gorgias contanus

of renowned Women, agreeth with the learned *Gorgias Leontanus*, and sayeth That not onlie Her Beautie, but also Her rare Vertues, good Behavior, comelie Manners, and other angelicall Perfections, should no wayes be smoothered: But, in the Orations of learned men, made knowne; even to the encowragement of Posteritie; according to the Lawes of the ancient *Romanes*; who held it for great impietie, only to make the grosseit halfe of Mankynde renowned, and let the more excellent deeds, of the Nobler sort, bee buried in oblivion.

And, therefore, according to my slender Skill, and abilitie, I vow to doe my best herein: though I presume not to bee called absolutelie the Author hereof; but by way of gathering together, and truelie translating, of learned mens just Tryalls, and sound Iudgementes, in the prayse of so rare, glorious, comelie, wyse, louelie, perfect, amiable, and precious a Creature, as is WOMAN, the Crowne, and Glorie, of MAN, even the Mother of all living Soules.

Neyther

Neyther will I ſpeake onlie of late tymes, ſince the dayes of *Annacus*, or *Deucalion*; but even frō the beginning, and firſt creation of WOMAN: whereby Her ſplendant Brightneſſe maye ſhyne the clearer, dazeling the duſtie deeds of ſhalow-witted *Man*.

NOw, it is ſayd in the firſt and ſecond Chapters of *Geneſis*, That the LORD created the firſt man [*ADAM*] even of the duſt and ſlyme of the earth, breathing into his noſtrils the breath of lyfe: and ſo he became a living ſoule; being innocent, and perfectlie holie, evē according to the Image of GOD.

Then, marke, That *Man* was made of a dead lumpe, and of the worſt of the earth. And, when GOD had put His owne Spirit therein, and made it a comelie, fayre, yea, holie, and divine Creature; then, out of the ſame purified ſubſtance, Hee made a more excellent Angelicall Creature; even EVAH, the *Woman*, and Mother of vs all.

Here might juſtlie be ſhowne innu-

merable Testimonies, for the Honour and Prayse of Women, from the verie creation, vntill this day: 1. That everie worke of GOD exceedeth, excelleth, and out-reacheth each other, in greatnesse, and goodnesse; and still the last, for to bee best. 2. That *Man* was the cause of the Womans fall; by neglecting her companie. 3. That the *Woman* made denyall, to eate of the forbidden Fruit; and was overcome, by great and subtile temptations: and, that Man, verie impudentlie, and vnadvysedlie, without anie gayn-saying, at the first offer, tooke, and ate; and so verie rashlie brake the LORD'S Commandement. 4. That whereas the Scripture sayeth, that Wyues should bee subject to their Husbands; is not meaned, That therfore, the Men are better than Women: but in respect of Her Fall. 5. That the fall of *Evah*, was greatlie to the manifestation of the Glorie and Power of GOD: yea, and a most happie Fall, to the Elected people of the LORD.

These, I say, with thousandes moe, might heere, truelie, and playnlie, bee proven:

proven: but I omit the reſt, vntill my ſecond worke of this qualitie: which, (if this bee jangled againſt) ſhall ſhortlie compeare, even to the vtter ſhame of all the Fame-ſtayners of Women. And thus I proceede in Their due and juſt Prayſe.

Now, it is ſayd, (*Geneſ.* 3.) that *the ſeed of the Woman, ſhould bruize the head of the Serpent.* And by this *Seed*, is meant our gracious Redeemer, IESUS, our Saviour: Bleſſed for ever: Amen. GENESIS 3.

And, who ſo would rightlie vnderſtand what *Woman* is vnto *Man*; Shee is, in verie deed, the firſt & chiefe eſſentiall Good, and Perfect Benefit of GOD, vnto *Man*. For, without that goodlie Creature, Man had never bene perfected: but in more miſerable ſtate, on earth, than anie beaſt: for each of them had his Maike, for his ſolace, recreation, and procreation.

Thus, to conclude our firſt Chapter, let none denye, But that Woman is Man's Equall (and more) in every good poynt; and formoſt part-taker of every Heavenlie Gift and Grace frō Aboue: Being, as ſayd is, compoſed both of the

more excellent Subſtance, and Qualities. And, in Her, as in a rare, ſumptuous, coſtlie, and precious Boothe, or Shop, (and from Her) decſhyne the beams of Beautie, Comelinetie, Conſtancie, Vertue, Prudencie, Pietie, Charitie, and practiſe in good manners: Farre exceeding greſie Man: except, indeed, in ſtrength, wherein he exceedeth Woman mightilie, to commit all manner of Cruetie and Naughtineſie: and Shee the weaker Veſſell, both in bodie and mynd, to commit anie evill. And, though Man ſeeme to brag of his ſtrength, yet let him know,

That what Man holdes, hanges but by ſlender Twyne.
By ſudden chance the ſtrongeſt thinges declyne.

CHAPT

CHAPTER II.

Of the fayre and goodlie Priviledges, granted and given vnto Women, *even from the Beginning.*

ALtho WOMEN had no farder Advantage of Men, than fayde is alreadie; to wit, That Shee is made in fayre Paradyſe, and Man there-out: and, Of a good, purified, and liuelie ſubſtance; and hee of a groſſe, heavie, and dead matter: This, I ſaye, might bee ſufficient, to ſtop the injurious wicked mouthes, of ſuch calumniators, as are not worthie to be called *The Sonnes* (but *The Shame*) of Women. And yet there will remayne a worlde full moe of perfectious Excellencies, and vertuous Qualities, to be found in Women, farre excelling the groſſe, and churliſh conditions of Men. The ſmalleſt part whereof, to collect together, and ſet downe in Print, would be a Labyrinthiall, and *Herculean* Travell. Neyther could all the Paper in the worlde contayne Their Worthineſſe;

nor the worlde contayne the Bookes, which, rightlie, might be written, *In Their just Prayse.*

And, therefore, I requeſt you, at this tyme, to accept onelie of this my little Knot, drawne out of other mens great Gardens: No more but to ſignifie vnto the worlde, the pretence of my good Will, if poſſiblie my Power could bee amounted to the Spheare of my ſoaring Mynd.

Then, for Brevities cauſe, hearken well vnto theſe few (yet notable) Remembrances, of Honourable Women, in tymes paſt; even to the encowragement of our gracious Matrons now-adayes, yea, and to Succeſſion hereafter: together with a ſtrong Confutation of all graceleſſe Vilependers of this renowned Sexe of Women. Which ſort of men, may fitlie be compared with the worſt ſort of Serpents, or Vipers: which, after generation, having receaved lyfe, in their mothers bellies, gnaw, and eate thorow their mothers ſide, and ſo come foorth: whereby, of neceſſitie, ſhee loſeth her lyfe.

Firſtlie, then: There was never ſuch a wicked

a wicked, and vnjuſt Deed, wrought, by all the Women that ever were, as was ſhowne on our Saviour; flat, and direᵭlie contrarie, to the will, counſell, and diſpoſition of Women.

Reade, conſideratiuelie, & behoilde, how the Women advertiſed, fore-warned, yea, exhorted the Men, and expreſslie forbade them, *To lay handes, or haue adoe, with IESVS*: proclayming and avowing Him, *To be righteous*; even as the trueth was indeed. Yet, vnhappie men would giue no credence to the Trueth: but, moſt madlie, wickedlie, and impudentlie, even agaynſt all equitie, juſtice, and reaſon, they furiouſlie proceeded in their madneſſe: and did not onlie *Lay handes vpon the Juſt*, as it were, to hold Him: but, for-ſooth, they bound Him, buffeted Him, mocked Him, ſpitted vpon Him; and, with all the ſpyte the could, they crowned Him even with a Crowne of ſharpe Thorns: Yea, and left not off, till, as ſhamefullie, and with the greateſt ignominie they could invent, *They crucified the LORD of Glorie*; even betwixt two evill-doers, Hee Himſelfe having done no evill at all: but

MATTH. 26. 19.

all: but was vnjustlie accused, by such false men as themselues, whome they had suborned to be false witnesses.

Hearken well, ye Monsters: because your sex rejected CHRIST, betake you to your brother *Barabbas*; who being guiltie, yee saved, and condemned the innocent IESUS; who is the Brother of WOMEN. For they cryed, *Saue Him, saue Him*: but yee cryed, *Crucifie Him, crucifie Him*.

Matth. chap. 26. verse 69. 70. 71. 72. 73. 74. Marke chap 14. verse 66. 67 68 69. 70. 71. Luke chap. 22. verse 56. 57. 58. 59. 60. Iohn chap. 18. Verse 17. 18 25. 26. 27.

Yee prowde, faynt-hearted men! what thinke yee? Was it a fit tyme for His Disciples to forsake Him in the Garden? And did not His moste boasting Disciple, *Peter*, denye Him thryse in short tyme? yea, with cursing, and swearing, that he knew Him not.

2. The Innocencie of Women, and Guiltinesse of Men, in this exceeding great Wickednesse, is yet verie probable, by these folowing Consequents. Because the men were found too light, and vnworthie, therefore the LORD made choyse of Women, to be the first Proclaymers, and sounding Trumpets, of His Glorious Resurrection. The meane tyme His Men-disciples beeing

too too

too too forgetfull of what CHRIST had sayde vnto them manie tymes before, concerning His Resurrection: yet were they saythlesshe forgetfull, and believed not. But, on the contrarie, His Women-Disciples had great sayth, remembred well His words, wayted earnestlie for His rysing agayne, and departed not from the Graue: when as the light-brayned, and shalow-witted men, thought all was done, and never to haue heard anie more of their Lord: Dispersing themselues, some to their former Trade of Fishing; others tooke their journey into the Countrey, and that vpon the Sabbath Day: Yea, some of them would not believe that the LORD was risen from the dead when it was tolde them of the rest: no, not when they saw the LORD Himselfe; except they put their handes into His precious wounds: and so, if it had bene possible, to haue holden the LORD still in agonie.

Matth. 18. *Marke* 16. *Iohn* 20.

Iohn 21. *Verse* 3.

Marke chap. 16. *verse* 12, 13

Iohn 20. *verse* 24. 25. 26, 27.

3. Beholde still the fayre Priviledges of Women, by the example of *Rachel*, *Leah*, and manie others; who were preferred before their husbãds & had the

had the preeminence to name their children even as pleased themselues: the great Patriarch *Jaakob* himselfe, father of the twelue Tribes, and many other Worthies, being thereto silent.

IAEL.

4. How can I worthilie anough expresse the prayse of *Jaill*, the wyfe of *Heber* the *Kennite*? who, with her owne hands, and alone, slue *Sisera*, the Captayne of the *Canaanitish* hoste: who, indeede, had made great spoyle of the LORD'S People. Beholde, I saye That which manie thousands of men could not atchieue vnto, it pleased the LORD to perfect by a Woman, as an other worthie *Penthesilia*.

IUDGES 4. 18.

DEBOHAR.

5. Gracious *Deborah* judged *Israel* at that tyme: bearing prerogatiue, and commandement, over all *Israell*; as well Captaynes, and Priestes, as common people. And the LORD blessed *Israel* mightilie in her dayes.

IUDGES 5.

IUDGES 13. I. SAM. 25.

ABIGAILL.

6. Look how farre more excellentlie the Mother of *Sampson* behaved herselfe, both towardes GOD and Man, than did her churlish husband. And with her, let vs also joyne Gracious *Abigaill*.

7. Se

7. See wyſe *Judeth*, howe cowragiouſlie, and valiantlie, ſhe ſlue *Olofernus*: and, by that meanes, diſcomfited hundreth thouſandes of the *Aſſyrians*: whyle as the ſillie faynt-hearted men were howling, and lamenting, within the beſiedged Citie of *Bethulia*: not once daring to offer to come foorth: no, not ſo much as once to looke over the Wall. Sillie Cowards. IUDETH

8. Hearken, yet, vnto the true Recordes, of the Royall Priviledges of Women. Looke to the Countrey of *Campaigne*; where that excellent order is yet, from ancient tymes; That if it pleaſe a Gentle-woman to marry with anie meane man, by force of that marriage he is inacted a Gentle-man. But if a Gentle-man marrie with a meane woman, it is nothing ſo.

9. Alſo, worthie *Plutarch* reporteth, That it is ordayned in *Gallia Celticas* (to the Honour of Women) in reſpect of a League, betwixt *Hannibal* & the *Celts*; That, when as a *Celt* or *Gall*, ſhould complayne of anie injurie done vnto them by a *Carthagenian*, the lords of *Carthage* were obliedged, to heare PLUTARCH.

the

the cause, and make restitution for th
wrong. But, on the contrarie, when
Carthagenian had wronged a *Gall*, o
Celt, the *Celtish* women were judge
therein, even according to their wo
thie Discretion. Thus were they ho
den in high and deserved Honour, an
moste worthilie preferred before th
men of that Countrey.

BOHEM. 10. More-over: The *Troglodites* o
Æthiopia, though a barbarous people
(as sayeth *Bohem*) yet, being governe
with Women, as well at home, a
abroad in the Warres, are victorious
ritch, renowned, and feared of their
neyghbouring enemies, who are go-
verned but with the vicious, faynt-
hearted, effeminate, cowardlie, and
luxurious men.

11. Here (to the prayse of women
I cannot omit to rehearse what one
truelie speaketh of the moste Happie
Reygne of our Sacred Soveraygne,
ELIZABETH, Queene of *England*,
France, and *Ireland* true Defender of
the Fayth, &c. *Blessed Queene* ELIZA-
BETH (sayeth hee) *a Princesse of Immor-
tall Fame, the Admiration of Her Sexe, the*

Helper

Helper of all Nations, the Patterne of Princes, the Delight of Her People, and Terrour of Her Enemies: Borne to weare a temporall crowne on earth, and to bee crowned with Eternall Glorie in Heaven: Restored, and mayntayned, the true Religion constantlie: Reposed Her onlie Trust in GOD confidentlie: Held the Iesuits, *all* Papists, *and other* Hyrelinges, *at the Staffs ende steadfastlie: Put Her Lawes in Execution resolutelie, (and yet without all cruelties:) Reygned manie yeers gloriouslie: Departed this lyfe peaceablie: And liveth in Heaven triumphantlie.*

Iohn Tayler, the Water Poet.

HER EPITAPH.

The Griefes, the Teares, the Terrours, and the Toyles:
The Sleighes, Trackes, Snares, that for Her lyfe were loyd.
Papes, Prisons, Poysons, Pistoles, bloodie Broyles:
All theise incompast Her, poore harmlesse Mayd.
But Shee still trusting in Her Maker's Ayd,
Was ayedefended, by His Power Divyne.

Her Glor-

QUEENE ELIZABETH.

Her Glorie, and Her Greatneſſe, were
diſplayd,
As farre as Sunne and Moone did
ever ſhyne.
GOD'S *mingled Service, Shee did*
re-refyne,
From Romiſh *Rubbiſh, and from Hu-*
mane Droſſe.
Shee yearlie made the Pryde of Spayne
declyne:
France *and* Belgia, *Shee ſaved from*
Loſſe.
Shee was Artes Patterne, t' Armes
Shee was a Patron.
Shee liv'd and died a Queene, a
Mayd, a Matron.

CHAPT

CHAPTER III.

Of the Excellencie of WOMEN, *whom GOD hath made the first Mothers of* VERTVE, *and Instrumentall Finders-out, of the most excellent, and needfull things, in the world.*

MARCVS VARRO testifieth, That Women were the first Instruments, and Finders-out, of the most excellent, and needfull things, belonging vnto Mankynde: to wit;

MARCUS VARRO:

1. The Unitie, and Fellowship, to dwell together, in Townes, Villages, Freedomes, and Congregations.

2. That WOMEN were the first Inventers of LETTERS, and Arte of Writing.

3. That WOMEN are the first Inbringers and Ordayners, of Lawes, and Statutes; Politicke, Civill, and Morall.

4. That the comelie Arte of Barbarizing, Shearing, or Trimming of mens heads, and beards, first beguane

with Women, in *Sicilia*; and brought from thence, to *Rome*, by *Tirinius*; *Rome* having then beene inhabited 554 yeares, without the seemlinesse of this Arte.

5. That WOMEN are the first Inventers of Horologies, Dialls, and Clockes; which most comfortablie measure vnto vs the Day and Night, into 24 parts, Winter and Summer.

Then, next vnto GOD, to the glorie of Women bee it sayde, That no more excellent, and worthie things, than these, can bee in the world.

What can bee more precious vnto vs, than LETTERS; For, without Letters, the lyfe of man, yea, and his whole pilgrimage on earth, would bee but a continuall death, and an oblivious buriall. Because nothing can bee done without Letters.

Letters are the pillars of everlasting Memorie.

Letters keepe fresh to our remembrance to day, what hath beene done so manie thousand yeares agoe.

Letters preserue all thinges done in our tymes, even vnto our posteritie

posteritie

posteritie, for ever.

Had it not beene for Letters, *Socrates*, *Plato*, *Aristotle*, *Cato*, *Theophrastes*, *Virgill*, *Ovid*, *Cicero*, with the rest of the goodly fellowship of Philosophers; yea, most holie and wyse Fathers, had not so highly beene in estimation with the world, nor the world haue reaped such great beneficiall knowledge, as it hath pleased GOD, (next vnto His great Mercies) by their paynfull studies, (to our great ease) to bestow vpon vs.

But what neede I to speake of mortall men? and of late tymes? Are not the workes of GOD, even from the beginning, and His miraculous Wonders, yet extant amongst vs? yea, together with His revealed Word and Will; and all by the meanes of Immortall Letters? whereof it pleased GOD to make illustrious WOMEN the first Author; even Renowned *Carmenta*, (or, by some Writers, named, *Nicostrata*) the mother of *Evander*, king of *Arcadia*. For whose sake, all men are bound to loue and honour Her Sexe: giving GOD the praise, who hath lent

CARMENTA.

Mankinde such an excellent exceeding great Benefite, as are immortall Letters.

PLINIUS. If anie would heere alleadge, that *Plinius*, with the authoritie of *Epigenes*, would maintayn Letters to have beene from the beginning of the Creation; yet aboundance of ancient Writers are of the contrarie opinion: amongst whom is the worthie, & learned *Theophrastus*: who thinketh it no shame to confesse, that the Ladie *Leontia*, withstood him, in the face, in disputation, before an Assemblie, and quyte overthrew him: and that by reason, sayeth hee, shee had the knowledge, and practicall vse of Letters: which himselfe was ignorant of, at thyt tyme.

THEOPHRASTUS.

HIERONYMUS. And Sayncte *Hieronymus* confesseth the lyke, of a woman, called *Eustachius*: to the glorie of GOD, in His great Mercies towards Womans Sexe, bee it sayde.

ARISTOTLE. And *Aristotle* sayeth, that as Man commeth of the Woman; even so doe all good things, and all excellencie in knowledge of Sciences, Learning, and Vertue, proceede also from the Woman,

man, vnto Man; for his comfort. And therefore, Glorie bee to GOD for Her.

To proceede, then, in the juſt praiſe of women. Women haue not onelie beene the firſt inſtrumentall finders of ſuch things as are indeede the Royall Ornaments of Mankynds inward vnderſtanding, (as were Letters aforeſayde:) but alſo manie other neceſſaries; without the which, man had yet lived, as in former tymes; that is, more lyke brute beaſts, than reaſonable creatures, had it not beene for the wittie helpe, and painfull hand, of vertuous woman. For not onlie from the Creation, till *Noah*; but long after the Deludge, Man lived on Achornes, rootes, barkes of trees, and meale of ſuch lyke thinges. Till, at the laſt, Dame *Ceres* found out the precious grain of Corne; and, conſequentlie, invented the making, and baking of bread, in the countreys of *Greece*, *Italie*, and *Sicilie*. And therefore was ſhee called a Goddeſſe; yea, and holden for the ſame of all our learned Poëts, even till this day. CERES.

Moreover, it is ſoothlie ſayde of the

same Dame *Ceres*, that shee was the first ordayner of good Statutes, and maker of Civill Lawes: without the which, no Kingdome, Cõmon-wealth, Congregation, or Housholde, could stand. And yet all this commeth immediatelie from GOD, vnto Woman; and GOD maketh her the Destributer thereof, vnto man, her other halfe.

DIODERE. OVID. HERODITE. VIRGIL. PLINIUS.

And for my proofe concerning Dame *Ceres*, I take to witnesse worthie *Diodore*, in his sixt Booke; *Ovid*, in his fift Booke of *Metamorphoses*; and *Herodote*, the father of all Historicians, in his sixt Booke. And therefore *Virgil*, in his Booke of *Æneids*, calleth Her *Legifera*; that is, *Law-giver*. And this also doeth *Plinius* maintayne, & avouch, in his seaventh Booke of Naturall Historie.

CERES. ISIS.

Now, as the Corne, and Meale making, & Bread baking, was first found by a Woman, Dame *Ceres*, as said is; so is there another rare Dame, called *Isis*, who found out the way, how to manure, and plow the land. And, shortlie after, other vertuous Women, in *Gallia*, haue invented the Siue: and some others

others, in *Spaygne*, the Bolting-cloath: as sayeth *Plinius*, in his eyghteenth Booke.

More-over, in the beginning Men lived most Barbarouslie, Grosslie, and Brutishlie, having not wherewith to cover their nakednesse, but the Shins of wilde Beasts, and barks of Trees: vntill the time that the Women found out the making of Cloath. In which Arte Dame *Tannaquil*, (or, as some call her, *Caya*) was extraordinarie painfull, and expert: and, therefore, is called *the Goddesse of good Housse-wyues*. But the nrst that ever began to spinne Wooll, was a comelie, fayre, and vertuous Virgine, in the Countrey of *Lydia*, called *Arachne*: as testifieth *Plinius*, and *Ovid*, in his *Metamorph.* TANNAQUIL. ARACHNE.

But I know not what would haue become of sillie Man, had not Dame *Pallas* found out Flax and Hempe, and the invention of making of Linnen Cloath. For, I am sure, that, without Linnen, Men would bee much fouler, and vncleaner than Beasts: so that his Habitation would bee more odious, than the stall of *Augia*. And these PALLAS.

enormities are all prevented, even by Women. Thus Men may vnderstand, that all Heavenlie Gifts, and Graces, shew themselues farre more excellentlie in Women, than in Men.

And, I needs not to make much adoe, to proue, that the Women are, in no degree, so greedie, and avaricious, as are vnhappie Men. And thus I durst appeale to everie honest Mans Conscience: yet, never-the-lesse, I can hardlie passe by heere, to tell you how Queene *Semiramis* approved this on King *Darius*: for she caused build a costlie, and Sumptuous Tombe, vpon the which she caused write this Poesie.

SEMIRAMIS. DARIUS.

Who so desireth gold, & silver much, (such.
Breake down this Tombe, & he shall find all

And, as King *Darius* happened to come that way, and beholding the Tombe, and reading the superscription, hee caused open the same: and on the innerside of the same stone was written thus;

Thou Graceless Man, and full of Greedinesse,

That

That Women doe surpasse thee, now confesse.
Hadst thou beene other, but a catiue Wretch.
Thy Hands on dead Mens Tombes thou wouldst not stretch.

And so finding nothing within, but dust and clay, and seeing himselfe so farre deceaved, this greedie Glutto-nous Man departed, looking as angrie-lyke, as a March-Hare.

EUSE-BIUS.

Eusebius, in his Church Historie, wryteth greatlie to the just Prayse of Women, by the example of the Mo-ther of *Origen*: for, manie Martyrs on a day beeing condemned to bee burnt, by the Enemies of the Gospell of CHRIST, this *Origen* was in the mynde, voluntarilie, and vnaccused, to haue suffered death with them, on the morrow. But his Mother, (happie Woman) beeing aware thereof, came quyetlie into his Chamber, the night before, & tooke away all his Cloathes. So that when *Origen* rose in the mor-ning, with full resolution, to sacrifice himselfe, with the other Martyrs, hee

ORIGEN

had nothing to put on: and so was faine to tarrie in his Chamber, a day or two, till GOD changed his mynde: and lived manie yeares after, and proved an excellent instrument in propagating the Gospell of GOD; as appeareth till this day, by his worthie, and holie Wrytings.

Yet, before I conclude this Chapter, I must rehearse vnto you two worthie Women, who in excellencie of learning, and Governament, were not behinde anie Men that ever wee reade of.

The first of these was a Woman borne in *England*, of Heroicke Parents, and her selfe of a loftie spirit, and subtill ingenious wit: and having passed the *English* Schooles, at home, shee departed from *England*, in Mans Cloathing, and came to *Athens*; which Citie at that tyme, flowrished, aboue all others, in Learning, and Policie: in which she extraordinarilie studied, and profited exceedinglie, calling her selfe *Iohn*. And afterwardes, comming to *Rome*, shee taught, and disputed, openlie, in the Schooles, in the habite of a most

POPE IOHN.

moſt graue Doctor: and was ſo well lyked of, that they thought her the paragon of that Age. And after the death of *Leo*, the fourth of that name, Pope of *Rome*, about the yeare of our LORD 852. ſhee was choſen Pope of *Rome*; and governed that Place, with great wiſdome, in good Civilitie, and happie Peace, the ſpace of three yeares, two moneths, and foure dayes: and ended her lyfe with great Renowne.

Another rare, wiſe, and excellent Woman, was *Theodoſia*, Empreſſe of *Conſtantinople*: who through the baſeneſſe of the Emperour, her Husband, who, ſeeing Diſturbances lykelie to fall out, in his Empire, cowardlie, left all, betooke himſelfe to a Cloſter, and became a Monke: and lykewyſe her Brother *Zoe* beeing ſlaine, ſhee governed the Empyre her ſelfe; and that ſo valiantlie, and judicioullie, that ſhe was (out of meaſure) beloved of her Subjects, and feared of her Enemies, all the dayes of her lyfe: and departed this lyfe in peace, about the yeare of CHRIST 1050.

And, to conclude this Chapter, I ſpeake

speake thus much, with pardon to the Women of these tymes, to follow the Vertue of these their aforesayde predecessours.

To Vertue, and to Honour, once in
Rome,
Two statelie Temples there erected
was:
Where none might vnto Honours
Temple come,
But first through Vertues Temple they
must passe.
Which was an Embleme, and a Do-
cument,
That wee by Vertue must true Ho-
nour win;
And that, that Honour shall be
permanent,
Which onlie did from Vertue first be-
gin.
Then sith these Women haue true
Vertue wun,
See yee with them the paths of Ver-
tue run.

CHAPT

CHAPTER IV.

Of the Valiantneſſe, Boldneſſe, and Cowrage of Women; and of their Victorious Battells; farre ſurpaſſing the engine, or Cowrage of Man.

SUch Striplings as take pleaſure, as farre as they may, to impeach the Honour and Credit of Women, and to denye their rare perfection in everie excellent thing, even aboue Man; let ſuch ſtand abacke, I ſay, and withdrawe themſelues, vnto theſe learned Authors, who preferre the Valour, Cowrage, and bold-heartineſſe of Women, to all the Men that ever were: and, for this purpoſe, let them, with great reverence, reade *Ammianus Marcellinus, Trogus Pompeius, Juſtinus, Oroſius, Diodorus Siculus, Plinius, Herodotus, Curtius, Solinus Pomponius, Mela*, and manie others, in the renowned Hiſtories of the *Amazones*; where it is clearlie ſhowne, that the juſt praiſe of Women,

men, in Martiall affaires alſo, farre aboue Men, hath founded through the World.

Now, theſe *Amazones* dwelt in *Scythia*; this *Scythia* lying in North-*Aſia*; the which, now-adayes, is called *Tartaria*; whereby it is knowne from that *Scythia* which lyeth in *Europe*. And the *Amazones* having no King, but a Queene, called *Orithie*, together with a valiant Ladie, whom the Queene made her Vice-Gerent, called *Antiope*. Theſe two Women governed the *Amazones* ſo wyſelie, and valiantlie, that they were feared of all their neyghbours: So that *Euriſteus* the *Athenian* King, was compelled to intreat Great *Hercules* himſelfe, to put on his Armour, and to helpe him againſt two Women, forſooth, who then ſo wiſelie governed the *Amazones*, that his bowels quaked for feare of them.

ORITHIE.

Now, this *Hercules*, beeing pricked with Ambition, jealous of Honour, & greedie for preferment, (as, commonlie, Men haue ever beene) hee aſſemmall the forces that hee might: and taking with him *Theſeus*, and other mightie

mightie Friends, and assistants, they imbarked themselues to sayle towards *Scythia*, agaynst the Queene of the *Amazones*: and after great Skaithe of their owne people, are returned without victorie; not daring to bide bargaine, when the Queene in proper person came to giue them Battell: but destroyed some of the Countrey with fire, and so fled away, lyke Men. But soone after that, the Queene, and her Forces, followed over, into *Europe*, to bee avenged on the *Grieks*, and on *Euristeus*; where they made such havock, on the Borders, and Frontures, of the *Athenians*, that their King was faine to compone with the Queene, and to buy her out of his Countrey; Great *Hercules* being slayn: In token whereof, the *Athenians* hold him for their Patron till this day.

And a long time, thereafter, the *Grecians* going into *Asia*, agaynst the *Trojanes*, and *Penthesilia*, then beeing successiue Queene to *Orithie*, Queene of the *Amazones*, shee levied a gallant Armie, more Women, than Men, and came over, and assisted the *Trojanes*; in such

PENTHESILIA.

such sort, that through her stratagems, and feats of Armes, shee so defeated the *Grecians*, that they were almost vterlie vndone; had it not beene for *Achilles*, who subtillie deceaved that valiant Queene *Penthesilia*, and shee was slayne in Battell: wherethrough the rest returned home; to their owne Countrey of *Amazone*, choosing another Queene, called *Thalistris*. And this *Thalistris* governed, and reygned, in great Wealth, and prosperitie, over the *Amazones*, even in the dayes of *Alexander* the Great, when as hee had Warres agaynst the *Hircanites*.

PENTHESILIA.

THALISTRIS.

And, whether for feare, or loue, I know not, yet *Alexander* never molested the *Amazones*; but helde their Queene in great estimation, and reverence.

But, after her decease, when Men, forsooth, came to governe the *Amazones*, all thinges went backwards agaynst them: so that their Enemies prevayled: and, within short tyme, that Kingdome was brought to nothing.

Againe, the Emperour, *Claudius* the second, having Warres agaynst the *Gothes*;

Gothes: and on a day, beeing victorious over them in Battell, himselfe in proper person perceaved some valiant fighting Souldioures amongst the *Gothes*, exceeding manie others, in cowrage: which hee causeд take aliue, as prisoners; but onlie ten in number. And when their Armour was laide off, these ten were perceaved to bee Women. Whereat the Emperour stood greatlie amazed, and gaue them great praise, and rich Gifts, judging them to haue beene descended of the valiant *Amazones*.

And, lykewyse, the Countrey of *Francia Antartica*, is extraordinarilie well governed, and defended, even by Women, till this day: as wryteth *Thevet Angomozin*, in his Diversitie of Histories. THEVET ANGOMOZIN.

Hearken yet vnto *Lactantius*, who famouslie commendeth the women of *Lacedemonia*; who issued foorth of their Citie, when their Enemies had most stronglie besiedged them: and behaved themselues so victoriouslie, that few of their Enemies escaped. In testification whereof, those worthie *Lacedemonian*

dimonian Women, even of the Golden Treasure of their Enemies, they made a large Image of *Venus*, in compleat Armour, in token of their Victorie; to an everlasting remembrance, and encowragement, to all succeeding Ages.

Neyther ought wee to passe by the Valiantnesse, and Cowrage, of the Women of *Cimber*; who, although their men were slayne, to the number of one hundreth fourtie thousands, by *Catulus*, and *Marius* of *Rome*; yet the Women proved more valiant, and avenged the death of their Husbands; choosing, rather, with them, to die, than to bee deflored of their Enemies. And this came to passe more than 90. yeares before the comming of Christ.

PETRUS CIRNITUS. ZENOBIA.

Yet to proceede, in the just prayse of Women: *Petrus Cirnitus*, writing of Worthie Discipline, in his 26. Booke, and 14. Chapter, sayeth, that *Zenobia*, Queene of *Palmyren*, fought a cruell Battell, agaynst the Emperour *Aurelian*, and obtayned great victorie. Yet, because he thought her but a Woman, hee made no great matter of it; but wrote vnto her, and bade her yeelde.

But.

But, ſhee, having receaved his letter, with a ſmiling Countenance, & Cowragious mynde, anſwered him thus; It muſt not bee with Meſſiues, but with might of Armes, if thou ſhalt obtayne anie thing at my hands: For, let thy groſſe vnderſtanding bee aſſured, that *Cleopatra* had rather want lyfe, than Honour.

CLEOPATRA.

And *Æneas Sylvius*, who afterwardes was Pope, and great Biſhop of the holie Citie of *Rome*, called *Pius* the ſecond, declareth at length, that the land of *Bealme* was long time happilie governed by Women.

ÆNEAS SYLVIUS.

But, becauſe all Hiſtories, both Spirituall, and Temporall, as well olde, as new, make ſo much mention, of the Valiantneſſe, & Cowrage of Women, I neede not to tarrie anie longer heerevpon; but to goe forewardes, in the due prayſe of Women; declaring to the World, their other rare perfections, alſo; even to the aſtoniſhment and baſhfulneſſe, of all their Gainſayers whatſoever: And ſo I conclude this Chapter, proceeding to another, with this great encowragement, to the Wo-

men now of our tymes, and hereafter for ever.

Let their Example bee a Spurre to you,
That yee their worthie Vertues may perſue.
Women they were, and you are even as much:
They were Victorious, you may even bee ſuch.
They had great Cowrage, guarded with good Skill:
Which Skill and Cowrage, Fortune, Grace, and Will,
I doe implore th'Almightie to beſtow,
On each of you, the High, and eke the low.

CHAPT

CHAPTER V.

Of ſundrie good Women, who wittilie, and valiantlie, haue cleanſed whole Countreys, and Congregations, of cruell Tyrants, and Heretickes.

AND if men haue obtained anie prayſe and glorie on earth, by mayntayning their Kingdomes, Countreys, Townes, and other thinges of this world, by the loſſe of limbes and lyues; then, I am aſſured, that our worthie women haue deſerved farre more happie fame, prayſe, and renowne, who haue not ſpared their vttermoſt endevours, painful travels, their goods, children, limbes, nor lyfe, in the defence of things Aboue, as GODS true Religion, and the holie Goſpell of IESUS CHRIST.

It is ſayde in the Booke of *Judeth*, that when the pryde of *Nabuchodonoſor* was puffed vp even to the Heavēs, giving commandement vnto *Olofernes* chiefe

(chiefe captayne of his armie) to bring the whole world vnder his subjection. Where was ever heard tell of such lyke pryde in Women? But what followed? Forsooth, the LORD sent holie *Judeth*, into the campe of the *Assyrians*, (lying before *Bethulia*) and tooke off the head of the tyrant *Olofernes*, even with his owne sword: whereby shee discomfited the hudge armie of the enemies of GODS People, and preserved her citie. But, because I haue sayde somewhat hereof, and of *Deborah*, & *Jael*, before, in my second Chapter; therefore I goe forwards, to others moe; whose number is so infinite, that this little volume can not contayne the hundreth part: onlie I shall recite a few, and so proceede to another subject, even in the just prayse of Women bee it sayde.

Abimelech, that Arch-tyrant, murdered his threescore and ten Brethren, destroyed the Citie of *Sechem*, burnt the Counsell-house, and sowed the Citie with salt. And, not content with this, hee presentlie besiedged the Citie of *Thebes*: and having chased the people

IUDGES 8.35. and 9. 1.2.3 4. &c.

people into a ſtrong Tower, hee came to the doore thereof, of purpoſe to ſet it on fyre, with his owne cruell handes. But a certaine woman, ſayth the Scripture, threw downe a piece of a Mill-ſtone vpon *Abimelech*'s head; ſo that his brayne pan was broken. Then cauſed he a young man to thruſt his ſword thorow him: and ſo hee died ſhamefullie. IUDGES 9. 56. 57. 53. 54. 2. SAM. 11. 21.

In this ſame manner died alſo King *Pyrrhus*: who lying in ſiedge before the Towne of *Argoes*, a woman threw a ſtone vpon his head. And being blinded with blood, a womā cauſed a Souldiour, called *Zopyrus*, to run him thorow with a Speare.

And *Plutarch*, in his booke of famous Women, ſpeaketh verie laudably of *Aretaphilia*; who marvelouſlie, and verie periculouſlie, delivered her owne Countrey, from the tyrannie of *Nicocrates*, and *Leander*: both which ſhe put to death, and cauſed *Calniam* to bee burnt, beeing the occaſion of their tyrannie. ARETAPHILIA

Stand yet abacke, yee Deſpyſers of WOMEN, and take example by *Cyrus*

the Emperour: who (as long as his Empereſſe lived) being a good and merciſull Prince, afterwards became a cruell & vnmercifull Tyrant. But what followed? The Hiſtorie ſayeth, that *Thomyris*, Queene of *Scythia*, waged Battell agaynſt him: whom ſhe tooke, and cauſed cut off his head. And, for a reward of his bloodie crueltie, ſhe put his head into a veſſell full of mens blood; ſaying, *Satisfie nowe thy ſelfe with blood; which, here-to-fore, thou couldſt never get anough.*

THOMYRIS.

More-over: Amongſt the reſt of worthie Women, let vs ſpeake ſomewhat of *Ieane* of *Orleans*, or of *Arke*, (for whom the *French*-men haue great cauſe to praiſe GOD:) for by her godlie Skill, and willing forewardneſſe, the kingdome of *France* was freed from conquering *Engliſh*-men: who had imperiouſlie poſſeſſed that kingdome aboue fourtie years together.

IEANE of ORLEANS.

But yet, as the *Engliſh*-men were alwayes valourous Conquerours: ſo alſo haue they ever beene knowne to bee verie mercifull Enemies, and friendlie Foes. For, though they had conque-

red

red all; yet, of their courteſie, they ſuffered the King of *France* to poſſeſſe *Bourdeaux*, with ſome other adjacent little Townes, for his mayntaynance: whereby hee might ſpende everie day a Sheepe, (at the leaſt) and two Capons, beſides Leekes, Salats, &c. as ſayeth *Iohn de Marconville*, in his booke of the *Prayſe of Women*, chap. 7.

Now, I will not loſe my tyme, for the preſent, to argue the matter, (with *William Bellay* of *Langé*, in his learned Booke *De re militari*) concerning the aforeſayd *Ieane*, (named from *Vacolours*, and called *The Mayd of France*, or *The Mayd of Helpe*) whether thorow the hand of GOD, or by Witch-Craft, ſhe brought ſuch great things to paſſe. How-ſo-ever, true it was, that *France*, by her meanes, was ſet free at that tyme, all, except *Cales*, which the *Engliſh*-men kept ſtill, from the dayes of *Philip* of *Valoys*, till the Reygne of *Henrie* the ſecond: which was two hundreth, and eleven yeares.

But at laſt, the *Engliſh* Armie lying in ſiedge before the citie of *Campaigne*, and *Ieane* making her ſelfe thither-

wardes, to relieue the *French*-men, shee was betrayed by *Iohn* of *Luxemburgh*, and delivered vnto the *English*; who burnt her to powder at *Rowane*, in the moneth of *May*, 1340.

To testifie Shee had done good,
Her deeds were sealed with her blood.

And therefore,

Let FORTVNE *smyle, or frowne,*
bee still content:
In all Essayes *beare still an Heart*
true bent.

CHAPT

CHAPTER VI.

Of the wonderfull goodneſſe of GOD, towardes Man, whicth He hath wrought by Religious Women: *And how by a Woman*, Britayne *firſt receaved the Chriſtian Fayth.*

IT is manifeſt vnto all men, who are not bereaft of their wits, and altogether voyd of Underſtanding, That the greateſt Benefite vnder the Sunne, is THE GIFT OF FAYTH, and TRVE BELIEFE; whereby wee come neare vnto GOD, frame our ſelues to loue and feare Him; and ſo attayne to the knowledge of His juſt Iudgements, and tender Mercies. And this great and excellent Gift of GOD, is manifeſted vnto Mankynde, (next vnto His Sacred Word) even by choſen & holie Women; whom it pleaſed GOD to make the firſt Heraulds of Chriſt's Glorious Reſurrection, as ſayde is before, in our ſecond Chapter. And alſo manie

manie worthie Eccleſiaſticall Writers teſtifie, That *Marie Magdalene, Martha*, &c. did firſt publiſh the Goſpel, and preached CHRIST Crucified, and His Reſurrection, and Aſcenſion, in the Countrey of *Illyrica*, which is nowe called *Slavonia*, and alſo in the Land of *Provence*: where they converted the people, and brought them to the true Fayth.

Wee reade of *Apollos*, a learned Jew of *Alexandria*, an eloquent Man, and mightie in the Scriptures: And altho hee was alreadie well inſtructed in the way of the LORD; yet *Aquila*, by the helpe of *Priſcilla*, his wyfe, expounded vnto him the way of GOD more perfectlie, than ever hee knew of before.

ACTS 18. 24. 25. 26.

And, the great King *Agrippa* was but almoſt perſwaded by *Paul*, to bee a Chriſtian.

ACTS 26. 27. 28. 29.

But, to the contrarie, GOD had mercie on good *Lydia*, opened her heart: and not almoſt, but altogether made her His choſen Veſſell.

ACTS 16. 14. 15.

Reade the Chronicle of fayre *England*, and you ſhall vnderſtand, that in the

the dayes of King *Egilbert*, the whole Realme was infected with the damnable Hereſie of *Pelagius*. And Sayncte *Auguſtine* comming thither, to preach the Chriſtian Religion; by mediation of the Queene, after great, and ſerious paynes, and loving intreatie, the King gaue eare, and was converted, together with his People. See, thus did *England*, firſt receaue the true Fayth, by the meanes of a Woman; ſayeth *Gaguinus*.

GAGUINUS.

Hermigidus, King of *Gothes*, beeing infected with the Hereſie of *Arrius*, is alſo converted, and brought to the true acknowledgement of CHRIST crucified, even by his Wyfe, *Nigegond*; as ſayeth the ſame *Gaguinus*, in his ſecond Booke.

Alſo, thorow the earneſt travell, of *Clotildis* Queene of *Perthen*, the King *Clowis*, her Husband, was baptized, and greatlie rejoyced, with thankſgiving vnto GOD, who had brought him from Darkneſſe, to Light, and that by the meanes of a Woman, ſayeth *John Marconville*.

Amongſt abbundance of ether worthie

thie Authors, it is manifeſt by *Plutarch*, *Boccace*, and *Symphorian Champer*, That manie men, both mightie and wyſe, haue gotten their beſt Education even by Women; and receaued from Them, next vnto GOD, their beſt and moſt wholſome Benefites: as well concerning the good of the Soule, as the profit of the bodie. And this was more than manifeſt on *Flavius Clemens*, in the dayes of *Domician* the Emperour. But now I will not tarrie vpon ſuch an extraordinarie Subject, leſt our pieviſh *Diſgracers of Women*, ſhould run mad, and altogether deſpare of their Pardon, for their misbehaviour in chatting agaynſt Women.

MERCURIUS TRISMEGISTUS.

Mercurius Triſmegiſtus, duelie conſidering the wonderfull Goodneſſe of GOD towards Man, in Women, ſayth, That ſuch a Man, as in all manner of wayes, ſhowed not his full indevour in the Honour, yea, ſervice of Women, let him bee accurſed. And, that ſuch a Man, as avoydeth the Companie of Woman, let him bee buried quicke.

But, fooliſh, ſenſeleſſe, and irregular Man, who will not bee perſwaded

neyther by Reaſon, nor Trueth, to ſhun his objections, That they are but Men, and dead long agoe, whom I cite for my Warrandize, in the juſt prayſe of Women; let him hearken then, what GOD ſayeth vnto Righteous *Abraham*, *In all that Sarah ſayeth vnto thee, hearken vnto her voyce*, ſayeth the Lord. Then, thou that wilt not hearken vnto the voyce of thy Gracious Wyfe, I denye thee to bee a ſonne of *Abraham*, but rather of *Satan*, the Enemie of all Loue, Concord, and good Connſell.

GEN. 21. 12.

Thus doe we find, that Womẽ, in all things,
Health, happines, vnto the man ſtill brings:
And yet envions vnbelieving Mẽ,
His hardned heart, hee never ſettle can,
For to implore the Heavens, to be ſo kinde,
To keepe her ſtate, according to her minde,

CHAPT

CHAPTER VII.

Of the Wisedome, Learning, Discipline, and good Manners; wherein Women haue proven farre more excellent, and perfect, than Man.

THE great Studie, Care, & Pains, which sillie man hath bestowed, to attayne vnto Wisdõe, Knowledge, Learning, and Good Manners; whereby their Names and Honours, might bee immortalized; is nowayes to bee compared with the wyse, curious, zealous, vpright, pious, and religious industrie of Women.

For, indeed, Women haue excelled and exceeded, not onlie the Men of late tymes, and our recent Doctors; but also the eldest, and wysest Fathers, and Philosophers; the which, to the just prayse of Women, I dare take in hand to proue, as thus:

And, because the *Sybills* are of the most Renowned Remembrance, from ancient Tymes, therefore, I thinke it not amisse

not amisse, for the present, to giue thē neere, the first place, and that verie shortlie, since *Lactantius*, *Eusebius*, *Hieronymus*, *Orasius*, and others haue more worthilie set downe their prayse, than it is possible for mee to imagine.

LACTANTIUS. EUSEBIVS, &c.

Now, the word *Sybilla*, is not the name of anie particular Woman; but doeth signifie, *Propheteſſe*, or *Soothſayer*, or, as *Thomasius* sayeth, a Woman which hath the spirit of propheſie.

THOMASIUS.

And of these *Sybillaes* were ten in number; the first was called *Persica*, 2. *Lybia*, 3. *Delphica*, 4. *Cumea*, 5. *Erythræa*, 6. *Samia*, 7. *Cumana*, 8. *Helleſpontia*. 9. *Phrygia*, and the 10. *Tyburtina*. And all these, even long before the comming of our blessed MESSIAS did propheſie no lesse, than was set downe by the holie Prophets, in the olde Testament, concerning the Hebrew Childe, even CHRIST, our Redeemer.

TEN SYBILLS.

But, amongst these *Sybills*, there were two farre more renowned than the other, to wit, *Cumæa*, and *Erythræa*. These two were in the dayes of our Ancient Fathers, and excelled all the Men of those dayes, in perfection,

CUMENA ERYTHREA.

Knowledge, Learning, and Divination, as can testifie their goodly books, decored with golden Sentences, extant till this day; telling, of the ende of the World, of the day of Iudgement, of Empyres, and Kingdomes, of Common-wealths, Congregations, and Politicke Governament, and manie other worthie things, even in the Booke of *Revolution*; wherevnto the wyse and ancict *Romans*, had ever their recourse, and tooke counsell thereat, as witnesseth *Cicero*, in his second Booke of Divination; saying, that the Sentences of the *Sybills*, in those dayes, had as much authoritie, as now-a-dayes the holie Scripture.

CICERO

AULUS GELLIUS

Aulus Gellius speaketh of an olde Woman, which came to the prowde King *Tarquin*, and brought with her nyne Bookes, asking him, if hee would buy them? *Tarquin* asking the pryce of the Bookes; shee said 300 Ducates. And whiles hee Skoffed at her, shee tooke three of the Bookes, and burnt them in the fire. Then shee asked, if he would giue 300 Ducates for the other sixe? But seeing hee regarded her not yet, shee

TARQUIN.

yet, she burnt other three. Then hee began to repent, and sayd, Woman, thou hast burnt sixe Bookes; what wilt thou haue for the other three? No lesse, said shee, than the pryce of the whole nyne; taking the hinmost three vp, to throw them into the fire. But hee stayed her, and gaue her the money for them. And when hee perused, and considered the Bookes, hee was almost besides himselfe, for want of the other sixe. Yet, thorow those three Bookes, hee became a better man than of before.

Besides these *Sybills*, wee ought to keepe in remembrance the worthie Queene of *Sheba*, which some call *Nicaula*, and others *Manqueda*: who bare such a loue to Wisdome, and Vertue, that shee came from the vttermost parts of the world, to heare the wisedome of *Salomon*: as you may reade in the first booke of Kings: and is greatly commended in the Gospell, even by CHRIST Himselfe; who sharplie reproued those wicked Men, Scribes and Pharisees: and, (even in the just prayse of Women bee it sayde) Hee sayeth, That that one Woman, should

MANGUEDA.

SALOMON. 1. KINGS 10.

MATTH.

ryſe vp in judgement, and condemne that whole male generation.

Now, this Queene of *Sheba*, (or of the South) put the wyſe *Salomon* to his vttermoſt ſhifts in diſputation: for ſhee reaſoned with him, from the Hyſope branch, vnto the Cedar trees: that is, concerning the vertue and qualitie of the ſmalleſt Herbs, to the talleſt trees in *Lebanus*.

And yet I proceede in this ſubject, to the juſt prayſe of Women, thus.

PYTHAGORAS. DAMA.

The learned writings of *Pythagoras* had never come to light, if his daughter *Dama*, had not beene of learned Skill, to interpret the ſame, after the deceaſe of her father.

ARETA. ARISTIPPUS. METRODIDACTUS.

Queene *Areta* was ſo wonderfullie well learned, that her ſonne *Ariſtippus*, had no other to teach him, but her ſelfe: and therefore was hee called *Metrodidactus*; that is to ſay, Taught of his Mother.

Hortenſia, the daughter of the renowned Oratour *Hortenſius*, made ſuch a learned Oration publicklie in the Citie of *Rome*, and with ſuch a comelie geſture, and excellent modeſt behaviour, that

that ſhee is regiſtrated in the imperiall Annalls of ſtatelie *Rome*; even to the example of all enſuing Ages, Thus may wee know, That

Good Women, then, were never yet combynde;
But evermore haue borne as braue a mynde,
As did the men in Ages whatſoever.
Their Cowrage, Skill, and Will, was conquer'd never.
Therefore I'll forwardes, in our Mothers prayſe,
Of whom, next vnto GOD, wee holde our lyfe and dayes.

CHAPT

CHAPTER VIII.

Of Women, who not onlie surpassed Men in Poësie: but also overthrew the learned Doctors, and Philosophers, in Disputation.

CORINNA.

PINDAR

THEANO

SOCRATES.

ASPASIA

LEANTIA.

THEOPHRASTUS.

Mongst other worthie learned Poëticall Women, *Corinna* is said to haue surpassed the Poët *Pindar*, verie farre, in compiling of lyricke verse.

Also Heroicke *Theano* bare away the prayse from all the poëticall Men in her dayes; which were not a few, neyther vnexpert.

The Renowned *Socrates* thought it no shame to confesse, that hee had gotten great Knowledge in Poësie, by the instruction of the famous Ladie *Aspasia*.

And Ladie *Leantia* overcame that great Philosopher *Theophrastus*, in Disputation.

Now, because *Plato* saw, that Wisdome, Learning, and Knowledge, grew

grew to such an height in Women, hee envyed their aspyring estate; and procured a Law, and Ordinance; That no Woman-kynde should frequent the Schooles, or bee brought vp in learning. But, sillie man, that hee was! the meanes that hee made to hinder women of learning, proved but a Motiue, to stirre them forwards therevnto. For then, more eagerlie than before, manie worthie Virgins, (such as *Lascenia*, *Ariota*, and others) neglected not earnestlie to haunt the Schoole of *Plato* himselfe, in mans cloathing; and profited greatlie. LASCENIA. ARIOTA

Cornelia, the wyfe of *Scipio*, was so excellent well learned, that shee hath left behinde her, even to the due praise of Women, manie excellent and learned verses, called *Cornificia*; which beeing justlie interpreted, signifieth as much, as shee was a shyning, and glancing Light, or Lampe, yeelding Light, in Learning, to the darkened men of her age. CORNELIA. CORNIFICIA.

Caria and *Afrania*, beeing but poore Women, yet grew so expert in the Lawes, that the Magistrates compelled them CARIA. AFRANIA.

led them to lay away their Distafs, and spindles: and they so discussed the hardest matters, which came before the Counsell, that they were holden in great Reverence, and honoured of all: and gayned more loue, and benefite, than all the Men-lawyers in that land.

DIODORE. *Diodore* of *Sicilia* had fiue Children, and all were daughters: and each of them so exceeded other, in Learning, Behaviour, and good Manners, that certaine good Lawes of their making, are yet in full effect in that Countrey.

But, to shun the objections of the Calumniatours of Women, who may seeme to say, that I produce too manie examples of Heathen Women: and the Heathen set their onlie Felicitie, and *Summum Bonum*, in the attayning to the perfection and knowledge of thinges of this lyfe: therefore, I turne againe, to the worthie testimonies of our Ecclesiasticall Wryters, and good examples of Christian Women.

EUSEBIUS. MEMNA. The worthie *Eusebius* witnesseth, in his Church Historics, that *Memna*, mother of the Emperour *Alexander Severus*, had such an earnest zeale to God-

linesse,

lineſſe, Learning, and Vertue, that ſhe ſent to *Antioch*, deſiring holie *Origen* to come vnto her, even to inſtruct her yet farder in the way of Salvation: of whoſe comming ſhee rejoyced greatlie, heard his doctrine, and proved a worthie Matron in true Religion, and mightilie inſtructed others. ORIGEN

Tecla, a Mayde-Diſciple to Saynct *Paul*, excelled manie of his Man-Diſciples, in Wiſdome, Learning, and Godlineſſe, ſayeth the ſame *Euſebius*. TECLA.

Saynct *Katharine*, a Virgin of *Alexandria*, overthrew fiftie learned Philoſophers, in weyghtie matters of diſputation. SAINCT KATHARINE.

Amia, and the foure daughters of Saynct *Philip*, were prophetеſſes of the new Teſtament, in the Churches of *Philadelph*. AMIA.

In the dayes of Saynct *Jerome*, were aboundance of learned, wyſe, and religious Women, ſuch as *Gerontia*, *Fabiola*, *Furia*, *Marcella*, *Demetriadis*, *Salvia*, and manie others: vnto whom Saynct *Jerome* wrote manie learned Epiſtles; and they to him againe. GERONTIA. FABIOLA. &c.

Heere may *Dumea Angia*, a Virgin, DUMEA ANGIA.

Ladie of Honour to the Queene of *Portugall*, of 22 yeares old, take place; who wrote vnto Pope *Paulus*, (the third of that name, Bishop of *Rome*) in fiue languages; to wit, in *Latine*, *Greeke*, *Hebrew*, *Chaldaicke*, and *Arabicke*. So that that Pope seeing her to be such an excellent Scholler, indeede, was faine to vse the helpe of interpreters: otherwyse, it had beene vnpossible for him to haue sent her any goodlie Answeres. This happened about the yeare of GOD 1548.

ISOBEL ROSIER. SCOTUS SUBTILUS.

And in those dayes dwelt a *Spanish* woman in *Rome*, called *Isobell Rosier*; who in publicke audience construed, and interpreted the bookes of *Scotus Subtilus*: who in those dayes was holden for the subtilest Fellowe in the world.

Also we reade of manie Noble Women, yea, and of Queens, who haue so highlie excelled in Learning, and so skillfull in sundry Languages, that they themselues answered the Ambassadours sent from anie Nation whatsoever. Which their block-headed Husbandes could not doe: and therefore must

muſt holde themſelues as mute, as doe the Myce in preſence of the Cat.

And thus, in the juſt prayſe of Women, I conclude this Subject, haſtening towardes another: for Their excellent Perfections are ſo manie, great and wonderfull, that I muſt needes confeſſe,

The more I gaze againſt the Sunnes cleare light,
The more am I aſtracted of my ſight.

CHAPTER IX.

Of the Chaſtitie, Modeſtie, and Temperancie in WOMEN, *both Wyues and Mayds: to the example of luxurious, vitious, and libidinous Men.*

AS amongſt the innumerable Imperfections of men, there be ſome more groſſ and ſhamefull, than others: Even ſo amongſt the beautifying perfectious Graces in WOMEN, there

there are ſome more laudable, and of greater eſtimation.

And as *Leacherie* is a capitall Imperfection in Man, and ruleth in him as a Prince of all other Vices: Even ſo CHASTITIE in WOMAN, is the greateſt poynt of Her Perfection, and ruleth in Her, as the Princeſſe of all other Vertues.

XENOCRATES HELENA

Xenocrates ſayeth, that although a Woman had the fayrneſſe of Queene *Helen*, the wiſdome of the queene of the *South*, and the riches of *Craſus*; yet if ſhee want Chaſtitie, and puritie of bodie, ſhee is of no value, but lyke the blaſted flowre, and withered graſſe, which is troden vnder feete.

Yea, Chaſtitie is a Womans owne element, without the which ſhee cannot bee ſubſtantiall, no more than the fowles without ayre, and the fiſhes without water. For as long as a Woman hath Chaſtitie, (ſayeth an Ancient Father) ſhe hath all good things, and is all thinges: but wanting That, ſhee hath no good thing, nor is nothing.

And, this is almoſt the ſaying of chaſte

chaſte *Lucretia*, that in Woman all vertues were fled away, when ſhee was once defiled.

LUCRETIA.

And, it is true, that *Lucretia* ſpake not this in an vnadvyſed manner, or lightlie, in a ſpleane, or that ſhee ſayde the thing ſhee thought not: no, no; for ſhee ſealed her words, even with her owne Blood, GOD wots, after that prowde *Tarquine* had violentlie defiled her.

TARQUIN.

But, our Chriſtian Women haue no fayrer example of cleanlie Chaſtitie, than in *Suſanna*, who chooſed rather to loſe her lyfe, than to commit ſuch vncleane wickedneſſe.

SUSANNA

Alſo, it is ſteadfaſtlie affirmed in the Chronicles of *England*, that one of their Kings, at the ſight of the fayre Counteſſe of *Saliſburie*, deſired her, to his luſtfull appetite, her Husband being in *France*. But, that good Woman, beeing readier to ende her lyfe, with a Dagger, than to ſatisfie his filthie deſire, the King ſtayed her hand. Then ſhee beſought the King, that ſhe might firſt ſlay her Husband; and then ſhee would bee readie to pleaſure him in anie

THE chaſte Counteſſe of SALISBURIE.

anie thing. Thy Husband, sayde the King, is in *France*. Nay, quod shee, hee is lodged here in myne Heart; therefore let mee kill him, that hee bewray vs not. Which wordes, and chaste behaviour of the Counteſſe, put the King in astoniſhment; ſo that hee feared GOD, left off his Deviliſh purpoſe, and helde that Ladie in Honour all his dayes.

EUSEBIUS. SOPHRANIA.

The Tyrant *Maxentinus*, (ſayeth *Euſebius*, in his eyght Booke, Chap. 17) ſent his ſervants for a comelie Virgin, in *Rome*, named *Sophrania*, to deflore her of her Virginitie. And when the Servantes had tolde her their meſſage, ſhee deſired them to ſtay, till ſhee attyred her ſelfe in her beſt array, that their Lord might the better accept of her. And going to her Chamber, ſhee fell downe on her Face, and cryed to the GOD of Heaven, to delyver her from anie ſuch filthie action. And whiles the wicked Sergeants would not ſtay, but beat vpon her Chamber doore, to take her ſpeedilie foorth, by violence; ſhe lifted vp her Eyes, Heart, and Mynde, towards Heaven; and with

open

pen-knyfe, bereaft her ſelfe of lyfe: chooſing, farre rather, to offer her cleanlie Soule to GOD, and vndefiled Corpſe to the Graue, by Death, than to liue, and abide the wicked Pollution of filthie leacherous Man.

EUSEBIUS.

Yea, the ſame holie *Euſebius*, writeth of an infinite number of other Womē, who wyſelie, and valiantlie, haue preſerved the cleanneſſe of Bodie: & haue not onlie ventred, (but alſo loſt) their lyues therefore.

And not onlie is this probable of Chriſtian Women: but alſo amongſt the verie Heathen, and Pagans, are regiſtrated aboundance of Women, who did, farre rather, loſe all the World, yea, lyfe, and all, before they would loſe their Honour.

HIERONYMUS.

Sainct *Hieronymus*, wryting againſt *Jouinian*, telleth of very many Women, who were of ſuch cleanlie Condition, Diſpoſition, and Qualitie, that neither Goods, Lyfe, nor Death, was in regarde with them, to their vndefiled Honeſtie.

A THEBAN MAYD.

And a Mayde of *Theban*, beeing raviſhed, by a *Macedonian*, corbed her heavie

heavie passions, for a day or two, till shee got occasion to slay him: which shee valourouslie performed with her owne hands. Then, rejoycing greatly, that GOD had given her strength to bee avenged on such a Villane, shee with-drew her selfe to the Wildernesse, where she lived solitarilie all her dayes.

CHIOMARA. *Chiomara*, the wyfe of *Ortiagent*, was taken in battell, by a Captayn who violentlie abused her. But shortly after her ransom was sent, and she was to depart homewards. Now shee requested this Captayne, to convoy her a little piece of her journey: which he did verie willinglie. And, she having conspired his death with her servāts, she drew him a little from the way, (whereof this Leacher grew verie amorous, thinking to take his lustfull leaue of that fayre Ladie) where foure of her servantes lay privilie, who helde him fast, while shee took off his head, which she carried to her husband, and threw it at his feete. Whereat he being amazed, sayd, *Thou wicked woman, wherefore hast thou committed this treason? Trueth and fidelitie*

ought

ought to bee kept with our verie enemies. *Yes*, quoth she, *you say true: but it is neyther Trueth nor Honestie for me, to let anie man like that hath lyen with mee, except myne owne Husband.* Then her Lord vnderstanding the matter rightlie, he loved her the more entirelie; and he, together with the whole Countrey, held her in great honour, all her dayes.

A *Lacedemonian* Wyfe being straitlie persued by a leacherous Lubber, answered him, that shee could not giue that which was never her owne: *For*, quod shee, *whyle I was a Damosell, my Virginitie pertayned to my Parentes, and now it is myne owne Husbandes.* So this leacherous Logger-head left off his sute, and tooke his *Leaue* without *Farewell*, looking as though his nose had beene bleeding.

Reade, I pray you, *Munsterus*, in his Description of the World, and also worthie *Grantzio*, in the Chronicles of *Germanie*: where men shall finde such plentie of the prayse of Women concerning Chastitie; and such loathsomnesse in men concerning their detestable filthie viciousnesse; that if there be

MUNSTERUS. GRANTZIO.

anie ſpunke eyther of Grace or Shame left in them, let them bow to women, and cry *Pecaavi*; and let all ſuch as vnhappilie are fallen into that damnable fact of Blaſphemie, or rayling, or ſcoffing agaynſt Women, eyther in word or writ; let all ſuch, I ſay, bluſh, and bee aſhamed: and, without ſpeedie and publick repentance, not onelie confuted, but confounded for ever. And thus, in the juſt prayſe of Women, we proceede to another Subject. For, though I ſhould aske vngratefull man,

Wherein haue Women not ſurpaſſed Men,
In Good? They'll anſwere mee I know not when.

CHAPT

CHAPTER X.

Of the great and wonderfull Wisdome in WOMEN: *to the high Glorie of GOD, and great Benefit of Man.*

AND if our wicked, wayward, and witlesse Vilependers of Womans Sexe, could yet at last begin to consider, and looke to the Right hand; casting off that blindboard wherewith *Satan*, the fat her of *Envy*, hath so long over-syled & blindfolded the eies of their Understanding; then might they happilie, even to their owne credit and advantage, clearlie beholde and confesse the singular Grace of GOD, in every degree, and in greater measure, proceeding more from WOMEN, than from Men. And so beeing come to themselues, and acknowledging their haynous transgression agaynst this Angelicall Sexe of Women, they would not fayle to imitate the Poët *Stesichoris*, who vnadvysedlie in his verses had rayled agaynst STESICHORIS.

HELEN. fayre *Helene* of *Greece*: but when hee rightlie vnderſtood himſelfe, he recalled all what hee had eyther ſayde or written before: and wrote excellentlie in her prayſe and cõmendation. Then why may not mẽ of ſuch qualitie(with *Steſichoris*) turne both Notes & Coates, ſince now-a-dayes ſo manie even of other qualities alſo willinglie adjoyne their Forces with them?

Nowe, amongſt all other gracious Ornaments, and ornamentall Heavenlie Graces, wherewith Women are accompanied, is WISDOME; and wherewith even from the Cradle they are ſtill decored and cloathed, as is móſte manifeſt as well by the ſacred Scriptures, as all other true Hiſtories, both Eccleſiaſticall and Civill.

And *the rayling of men againſt women*, ſhoweth them to be the ſonnes of curſed curſing *Shimei*, who rayled on bleſſed bleſſing *David*. And as *David*'s Bleſſing returned to himſelfe, even ſo did *Shimei*'s Curſing returne vntò himſelfe alſo. And ſo bee it vnto all thoſe curſed men, who implore not the Heavens,

vens, that *All Bleſsing* bee vpon WOMAN, that MAN may get part.

Looke to the wiſdome of *Rebecca*, who procured her Husband *Iſaac* his bleſſing vnto *Iaakob* her youngeſt ſon, whereas *Iſaac* himſelfe was purpoſed (that ſame verie day) to haue beſtowed it on *Eſau* his eldeſt ſonne. For, ſillie man, as he was blind of bodie, ſo alſo in mynde, and knewe not that it was the LORD'S doing, as *Rebecca* knew, that *the elder muſt ſerue the younger*. GENES 27.

Nowe, the men may ſtay their boaſting agaynſt Women, (even by this example of *Iaakob* and *Eſau*) in pleading of *Antiquitie*; well remembering that *the elder muſt ſerue the younger*. For they ſolde their birth-right, for thirtie pieces of Silver, and ſo became portioners with *Barabbas*, that laudable ſeditious Murderer. MATTH. 26

Agayne, if *Antiquitie* of men may beare anie ſway agaynſt women, I am aſſured the Devill is more ancient than men, being before them. And, as much as man can thinke himſelfe better than woman, becauſe he was firſt, I thinke the Devill may as well think ſuch like,

becauſe *Hee* was before man. I will ſay nothing heere of the *Antiquitie* of the *Pope*, and *Popiſh Religion*, till theſe miſtie muggie vnwholſome vapours of *Idolatrie* which infect my brayne, bee ſomewhat diſabled by the reflex of *Titan* from his higheſt Spheare.

But let vs goe on to our Purpoſe, in ſhowing this great Gift of Wiſdome in Women.

Wyſe *Abigaill* is highlie to be commended, and her churliſh husband *Naball* greatlie to bee condemned, for his vncharitable dealing with *David* in his great neceſſitie. Wherby he had almoſt brought Deſtruction to himſelfe, and
1. SAM. 25. all his Familie, yea, and a horrible ſinne vpon *David*, had not wyſe *Abigaill* prevented the ſame in tyme.

There was *a wyſe woman* in the beſiedged Citie of *Abell* of *Bethmaachah*,
2. SAM. 20. ſayeth the Scripture, who delivered the diſtreſſed Citie, even by the confuſion of one wicked man, who had almoſt bene the deſtructiō of the whole Citie, named *Sheba*, the ſonne of *Bichri*.

The Emperour *Theodoſius*, called the *Youngeſt*, was ſo fooliſh, that hee would put

put his Seale and ſubſcription vnadvyſedlie to anie Wrytinges that were brought vnto him, without eyther reading or hearing the ſame. Which his Siſter *Plucheria* wyſelie conſidering what great evill might enſue thereby, ſhe bethought her, how ſhe might happilie prevent all occaſion of offence which might happen thorow her brother's ſimplicitie, and to ingraff in him more deepe and ſolid vnderſtanding.

PLUCHERIA

So this *Plucheria* cauſed a fayre wryter to frame a goodlie Commiſſion to looke vnto, the contents whereof was, *That* EVDOCE, (which was his owne Empereſſe, & whom he beloved moſt dealy) *ſhould be diſherited of all her Dowrie, and ſtripped of all fayre Cloathing; and being wrapped in ſacking, ſhould lye in a darke Dungeon ſeaven years. And if ſhee lived that long, then was ſhee ordayned, to worke naked amongſt the chayned ſlaues, all the reſt of her dayes.* This Decree the Emperour too raſhly ſubſcribed, which was preſentlie delivered vnto his Siſter, who came ſpeedilie therewith vnto him, deſiring him that her name might alſo be incert in that Decree, for com-

panie; for ſhee vowed to take a part of all thinges with the Empreſſe, as well evill as good, woe as weale, yea, and to liue and die with her.

The Emperour beeing amazed to heare his ſiſter ſpeake thus, ſayd, *My loving Siſter, what meane you? I meane,* quoth ſhe, *to liue and die with thy Wyfe, whom thou haſt cruelly condemned, without knowing or asking the cauſe why.* And, as one in a great furie, throwing the wryting at him, ſayd moreover, *Haue there thyne own hand and Seale: it can not now be mended: but wryte downe my name alſo, and we will goe to priſon together: for nothing but Death ſhall be able to part vs.*

And when hee ſaw, and vnderſtood the matter conſideratiuelie, hee cryed with a lowde voyce, deſiring GOD & Man to forgiue him, ſent for the Empreſſe, and on his knees, (ſhee falling about his neck halfe dead) hee beſought her to forgiue him: which ſhe willinglie granted. And giving them both great thanks, he never did ſo agayne.

THE Dutches of CASTILIA.

The Duke of *Caſtilia* being impriſoned for treaſon agaynſt his brother the king, his wyfe got leaue to viſit him

him in Prison: where shee chaunged Cloathes with him, putting his vpon her, and hers vpon him, and sent him out of the Prison, and tarried therein her selfe; willing to suffer anie Torments, yea, to die for him, if it had so fallen out. But when the jaylour perceaved the matter, hee told the king, how that becaus his Majestie had given accesse to the Dutches of *Castilia* to come to her husband in Prison, shee had beguiled them, and sent him away in her cloathes, and remayned in the Prison with his cloathes vpon her self, and was verie willing to suffer whatsoever could bee layd to her husband's charge. Which when the king vnderstood, hee sent privatelie for her, and causèd his Queen giue her of her own rich Attire: and sending his great Seale for her husband, forgaue him freelie, vpon good conditions: and sent them home with great Honour.

Plutarch maketh mention of *Pythius* in *Lydia*, who would haue nothing done but making of Golde, with all his people; neglecting all manner of Husbandrie, Huswyuerie, and all other Occupations; PLUTARCH.

cupations: So that the whole land was overgone with Rubbish, Briers, and Thorns. Which his wyse Wyfe well remarking and considering, on a day her husband, with the whole people, being away to the making of Gold, and shee at home, with her maydes making readie their Dinner, shee prepared the similitude of all manner of meat, roast and sodden, everie thing in its owne forme and colour, and all of pure gold, and nothing else. Now her husband comming home hungrie from the Mynes, with his great companie, sate downe to Meat, with well-prepared stomacks. And drawing out their sharp Thittles, hee to a dish, and he to a dish, but could not cut, for all was Golde. Whereat they took great delight for a short space: but their bellies perswaded their eyes to some what else. Then *Pythius* desired his wyfe to take that meat away, and giue them others. So shee brought other kyndes of Bread and Meat, also of pure Golde, still so long that hee was almost mad for hunger, and began to chafe moste horriblie. Wherevpon she replyed, that she could giu

THE wyfe of PYTHIUS.

giue him no other than his Countrey afforded, and such as hee brought vnto her: For, sayde shee, you haue forsaken Husbandrie, our land lieth waste, corns haue we none, our beasts run wild vpō the mountayns, & traffique with other Nations haue wee none: wherewithall then would ye haue me to satisfie your hunger, or cloathe your nakednesse? Golde onlie is the fruit of your handes: eat it, and bee filled; put it on, and bee cloathed therewith; for I haue nought elsse to giue you. And whyle they gazed one vpon another, she ran, and brought some other meat, both grosse, and not much of it, wherewith they were fayne to be contented for that tyme.

But afterwards *Pythius* took ever his wyues counsell about him, employed his people in Husbandrie, and all manner of Vertue, made Golde also, were Traffiquers with other Nations, and so became a most flowrishing Countrey. And all by the wisdome and fore-sight of his worthie WYFE.

Thus Golde, and All, good Women can subdue,
And proue at all tymes to their Husbands true.

CHAPTER XI.

Of the constant steadfastnesse in Women, not onlie suffering cruell Tormentes, but also horrid Death, for the Testimonie of IESVS CHRIST.

He Almightie our GOD, who is the beginner of every good work, doeth oftentymes make choyse of weake Instruments, and such as vnwyse men count fooles; even to manifest His great Power, and make His Glorie knowne to all the worlde By abasing the worldlie wyse, and turning their wisdome into follie; By putting downe the mightie from their seate, and exalting the humble and meeke; By sending the rich emptie away, & filling the hungrie with good things, &c. Which is more than manifest by an innumerable number of women: who altho by nature they bee but weak

weak veſſels; yet thorow influence frō Aboue, manie of them haue proven more ſtrong and ſteadfaſt in the worthieſt and greateſt Matters, than anie men that ever were: and eſpeciallie in mayntayning & defending of the true and Chriſtian Fayth: yea, and ſuffered for the ſame, not onlie tyrannicall torments, but alſo cruell Death it ſelfe, notwithſtanding of the womanlie tenderneſſe of their moſt comlie proportionable featurall perſonages.

BLANDINE.

A Chriſtian Mayd in *France*, named *Blandine*, in the great Perſecution of CHRIST'S Members there, vnder the Emperour *Severus*, about the yeare of our LORD 178, was taken, and bound to a Stake, with ſtrong threatninges to burne her, or elſe to renounce the Chriſtian Fayth. But ſhe continued rejoycinglie ſteadfaſt. Then brought they wilde beaſtes, to feede vpon her fleſh, and began to let them byte her tender corpſe. Yet neverthelеſſe ſhee ſhrunke not a jot: but the faſter that the Serpents did byte her, the lowder ſhe cryed, *I am a Chriſtian, I am a Chriſtian*: looking vp, and calling earneſtlie to the

to the GOD of Heaven, to giue her strength and patience, that shee might bee worthie to finish her lyfe to the Glorie of His Name. Now, her torments lasted so long, and shee endured so steadfast, that the verie Executioner stood amazed, and cut off her head. The spectators bewayled her with manie tears: and manie at that same houre believed, and were casten into deepe Dungeons.

MAXIMA Another Virgine called *Maxima*, being so horriblie tormented by *Sason* prince of *Vandals*, and yet could not be vrged to forsake CHRIST, hee let her goe free. But manie others which were in Prison, hee banished into the Yle of *Capsur*, vnder the king of *Mores*: where they preached the Gospell: and afterwards were eaten with wilde people.

Maximine was a cruell Persecuter of the Christians: and tooke his chiefe pleasure in deuysing new tormenting Instruments, to perplexe them with a languishing death. But he was not busier to invent their Sorrow, than they were earnestlie readie to suffer all that hee could imagine. But especiallie the

Women:

Women: Amongſt whom were *Dorothea* and *Sophronia*; who choſe farre rather to drinke out the verie dreggs of the Cup of Death, than anie wayes to ſhrinke a whit from the Confeſſion of the true Fayth.

SOPHRONIA. DOROTHEA.

And the ſame GOD which ſtrengthened theſe Women in all kynde of Martyrdome, (yea, and in the pangues of Death) for His Names ſake, wroght alſo in the heart of this Tyrant, that he was overcome with the conſtant ſteadfaſtneſſe in the Religion of theſe Women: In ſo much, that hee cauſed publiſh an Edict, and proclaymed through all his Empyre, That none ſhould moleſt them in anie thing, vpon pœne of Death.

Thus wee clearlie beholde the extraordinarie great loving Mercies of our GOD towards Woman Sexe: who hath ſtil ſo mightily aſſiſted them even with His Divine Strength, to ſuffer all whatſoever could bee layd vpon them, without ſhrinking, vnto the laſt period of Breath: nó, not in Death it ſelfe. And thus wee proceede.

The Church Hiſtorie maketh mention

A VIRGINE MARTYR

tion of an ancient Virgine of *Alexandria*, whom the persecutioner tooke, and drew out all her teeth, and then her tongue also; and brought her to the fire, to bee burnt quicke. And when they intreated her, yet to forsake CHRIST, shee resolutelie leaped into the fire, and was burnt to powder, about the yeare of our LORD 251.

COÏNTH

About which tyme also was a religious Woman, called *Cointh*, vnnaturallie, and filthilie drawne, at a horse tayle, thorow all the nookes of the Citie of *Alexandria*. And yet continuing steadfast, they rent her in pieces, with vglie disguysed persons, lyke Devils, and Death himselfe.

SOCRATES LIB. 6. CAP. 33.

Socrates telleth, that a Temple was erected in the towne of *Edesse*, in *Mesopotamia*, to the honour of GOD, and the Apostle Sainct *Thomas*; in the which the Christians vsed to assemble, and offer their sacrifices, of prayer, prayse, and thanksgiving, vnto the GOD of Heaven. Which when the Emperour *Valens* vnderstood, who was an Archenemie to the servants of the true God, and an accursed persuer of all such as professed

professed the Name of IESUS, hee was wrathfull towards *Modestus* the chiefe Captayne; sent for him, and reproved him verie sharplie, for suffering the Christians, contrarie his will, and commandement: And gaue him charge, on payne of Death, and his whole posteritie, that the next tyme that the Christians conveaned in Saynct *Thomas* Church, hee should murder them all, both young, and olde. Now this *Modestus*, the chiefe Captayne, was a good Man, and sent private advertisement to the Christians, that vpon their next awonted day of assemblie in Sainct *Thomas* Church, none should bee found there, who loved his lyfe. Nevertheless, vpon their vsuall day, they came to the Church in great numbers, to say their Prayers: and *Modestus*, making a show to satisfie the Emperours evill purpose, was marching thitherwards, with a band of armed souldiours: and seeing a Christian Woman, with a chylde in her armes, running towards the Church, hee called her, saying; Vnhappie Woman that thou art, whither art thou going? Shee answered, To

MODESTUS.

the Temple of Saynct *Thomas*. Hast thou not heard tell, quoth hee, that the Emperour hath commanded mee to slay all that are in the Temple to day? Yes, shee sayde, and therefore I haste mee thitherwardes, with my chylde, that wee may die with the rest of our Brethren, and Sisters.

This chiefe Captayne seeing the Woman so resolutelie bent, with her little one, to suffer for the Name of CHRIST, returned with his souldiors, to the Emperour, tolde him what the Woman had sayde, and desired, rather to suffer Martyrdome himselfe with the Christians, than to worke anie thing agaynst them. Whereby the Emperour was put from his hellish purpose.

THARBIA. The Arch-bishop of *Saleucia* had a Sister, called *Tharbua*; who because she would not renounce the fayth of IESUS, was bound to a post, and her Mayde to another, and were cut in twayne, in the middle, with a Saw, and never shrunke for the matter.

And vnder the Reygne of Emperour *Adrian*, there was an holie, & wyse Matron, called

called *Sophia*, who had three daughters, which ſhee ſaw cruellie executed, for the Name of IESUS; ſhee ſtanding by, and giving them cowrage, to the laſt gaſpe. And beeing dead, ſhee buried them, with her owne handes, without the Citie of *Rome*; giving great prayſe vnto GOD, glorie, and thanks, who had made her ſo happie a Woman, that the fruit of her Wombe was ſo reſpected of the LORD, as to account them worthie, to bee of the number of thoſe that ſuffered for the Name, and Glorie of the LORD IESUS. SOPHI.

But, ſeeing it is not poſſible for me, nor none elſe, to regiſtrate all the ſteadfaſt & conſtant Women, in Godlineſſe, Vertue, Wiſdome, Learning, Knowledge, Cowrage, Chaſtitie, and manie other excellent perfections: (for, indeed, ſuch a taske would fill the world full of Bookes, and yet never bee ended) Therefore, at this tyme, I thinke to conclude this my little Eſſay, (to the Honour of GOD, and good Women,) with the eccleſiaſticall Hiſtorie of the *Maccabees*.

Wee reade, that two Women were brought in, and accuſed, for not obſerving the manners of the Gentiles; becauſe, according to the Law of GOD, they had circumciſed their little ones; which, hanging on their Mothers breaſts, they hurried them, ſhamefullie, round about the Citie; and then, both Women, and Infants, were throwne headlongs downe from the Wall.

Agayne, a Mother, with her ſeaven Sonnes, were cruellie, and vnhumanelie, tortured, and alſo put to Death, becauſe they would not forſake the Law of GOD, and their fathers. And this part of Scripture teſtifieth, That the Woman was marvelous aboue all, and worthie of honourable memorie, for when ſhee ſaw her ſeaven Sonnes ſlayne, within one dayes ſpace, ſhee bare it with a good cowrage, becauſe of the hope which ſhee had in the LORD.

But, to vnderſtand this Hiſtorie the better, I pray you reade the ſeaventh Chapter of the ſecond Booke of *Maccabees*, where it is alreadie moſt excellentlie

lentlie ſet downe, even by the Spirit of GOD: vnto whom I conſecrate my ſelfe for ever, & recommend all good Women; vnto whom, next vnto God, I dedicate my mynde, ſince my might is not able to performe what my Muſe would fayne amount vnto: And to excuſe my brevitie, I muſt conclude with Maſter Taylor, That

The ſhorteſt Writ, the greateſt Wit affordes:
And greateſt Wit, conſiſts in feweſt wordes.

A falſe ECHO, truelie anſwered.

The firſt Summonds.

Come ECHO, I doe thee ſummon,
Tell mee truelie, What is a Woman?

ECHO.

If worne, ſhee is a Feather:
If wooed, ſhee's froſtie weather.
If wonne, the wind's not ſlighter:
If vexed, the Moone's not lighter:

If lyen withall, ſhee's Apiſh:
If lyen with none, ſhee's ſnappiſh.
The Echo thus replyed,
But yet mee thought it lyed.

The ſecond Summonds.

Come Echo, I thee Summon,
Tell me once more, What's a Woman?

ECHO.

If fayre, ſhee's coy in courting:
If wittie, looſe in ſporting:
If readie, ſhee is loathing:
If naked, ſhee is nothing:
If well belov'd, ſhee ſcornes thee:
If not belov'd, ſhee hornes thee:

The Anſwere.

And, for all good Womens ſake,
This Replye now doe I make;

If worne, ſhee's a jewell:
If wooed, ſhee is not cruell:
If wome; the Rock's not ſurer:
If weyghed, the Golde's not purer:
If lyen withall, Delicious:
If lyen with none, not vicious.

Falſe Echo, goe, you lye,
For this is a Woman truely.

And

And for your ſecond Summon,
I anſwere for a Woman.

If fayre, ſhee's heavenlie Treaſure:
If wittie, ſhee's all Pleaſure:
If readie, farre from Vaynties:
If naked, ſhee is Daynties:
If well belov'd, ſhee feares not:
If not belov'd, ſhee cares not:

Falſe ECHO, goe, you lye,
For this is a Woman truely.

The Concluſion.

BLeſt bee the Heavenlie Powers, which brought to light
This precious jemme call'd WOMAN,
Man's Delight:
This Free-borne Princeſſe, Casket full of Treaſure:
This ſolid Author of Man's wiſhed Pleaſure.
This harmleſſe ſpotleſſe Saynct, not knowing evill,
A Goddeſſe, though prowde man would proue a Devill.

Why? Shee's a Worke ſo purelie wrought, that Nature
Knew not whether 'twas more adorn'd with Feature,
Or with chaſte Honeſtie. And this was Shee,
Fruit of whoſe wombe fred Man from Miſerie.
For which Shee's bleſt, that Her Sexe Faults ſhall fall,
From ſmall, to leſſe; from leſſe, to none at all.
And therefore thus wee may defyne a WOMAN;
Shee's louelie, faythfull, harmleſſe, falſe to no man.
Altho that Man, as an incarnate Devill,
Of Her whom GOD made good, would fayne make evill.
And if ſweete Womens loue doe not Men cheriſh,
Thoſe that contemne their Sexe, with ſhame ſhall periſh.

EPILOGUE.

Epilogue.

THus to avoyde the imputation of Ingratitude, which was holden for so haynous an Offence even amongst the Heathen, that Periander of Corinth made a Law, that whosoever was found vnthankefull, having receaved anie Gift, should bee put to death: Therefore,

With lowlie Heart, and eke with thankfull Mynde,
I sende my Labours to Good Woman-kynde.

Indeede, what the loftinesse of the Argument requyreth, I confesse, I haue not attayned vnto: Yet haue I bestowed such willing paynes, as I was able to vndergoe: but nowayes heerein can I satisfie my selfe to doe them Good. Nevertheless, I shall holde my selfe recompensed to the full, if by anie willingnesse I may reserue the Memorie of Honourable Women, in relating the Trueth in Honestie and Wisedome: Desiring no more, but to find a place, for a tyme,

a tyme, amongſt the pettie Writers of great matters: thinking my paynes ever well bestowed, if once well accepted: no wayes taking vpon mee to Inſtruct; but onelie to Remember.

ARTAXERXES. ALEXANDER.

Surelie, if the poore Perſians *water in a potſheard, was acceptable to the Emperour; and, an apple, from a poore* Peſſant, *was receaved by* Artaxerxes, *a great Prince: if* Alexander *tooke water courteouſlie from a common Souldiours Helmet; and our Saviour crowned the Widow, with everlaſting prayſe, for two mytes caſten into the Treaſurie: Then am I aſſured, that your generous diſpoſitions will ſparinglie cenſure, and courteouſlie receaue theſe my poore Endeavours. Which howſoever they be, they be yours, & ſo am I: Ever wiſhing To buy the* ABATEMENT *of mine owne* HONOUR, *with the ritch pryce of* WOMANS TRUE GLORIE: *Concluding with Maſter* GIBSON, *That*

It is no BOUNTIE which doth flow
from STORE.
Who giues his Heart, what Gift can
hee giuE moRe?

THE Duetie of Husbands:

Drawne out of MASTER CARTER his Booke of *Christian Common-Wealth.*

EPHES. 5. 33.

Let everie one of you so love his Wyfe, even as himselfe.

PROV. 31. 11. 12.

The Heart of Her Husband doeth safelie trust in Her: For *Shee will doe him good, and not evill, all the dayes of his lyfe.*

TO
All Good Husbands.

Good Husbands all, receaue in thankfull part,
This Sacrifice, (which may my Will approue:)
Upon the Altar of a faythfull Heart,
Consumed in the Flames of Zeale and Loue.
Let Honourable Woman liue for ever,
In all that Arte, that Tyme, that Fame can giue her.

The Introduction.

PAtient IOB *ſaying, that the whole lyfe of Man was nothing elſe, but a tyme of Temptations, ſpake moſt fearfullie, and yet moſt truelie: for wee are tempted in our olde Age; and in our Cradle wee are not free. If anie evill bee ſet before vs, wee are eaſilie provoked vnto it. If wee abound with* Adam, *in Paradiſe, there may bee* Death *in that: And, if wee want, with our Saviour, in the Wilderneſſe, there are Temptations in that alſo: So ſubtile is Satan, and ſo envyous is our Enemie, to ſerue himſelfe, even vpon all occaſions.*

In the former age of the World, hee wrought, and prevayled with Men, by bringing in Errours of Mynde, and Doctrines of Devils, to ſeduce the Church: But now the cleare light of the Goſpell beeing come in, and Knowledge abounding, hee laboureth

laboureth to bring in Errour of lyfe, and depravitie of Converſation: for that, notwithſtanding men know their Maſters will, yet they performe it not, that all meanes poſſible ought to bee vſed, for the Reformation of theſe ſo notorious and knowne Evills: yea, everie man to put a hand to this worke: amongſt the number of which, I haue brought foorth this my poore Talent, to the furtherance thereof: that wee married Men may ſtryue yet with our Arch-enemie; and, through the aſſiſtance of GOD'S Spirit, giue him the foyle; even by ſhowing our vpright dueti'e towardes our Wyues, and our wyues towards vs, in the true loue and feare of GOD.

As for theſe contentious obiectours, and barkers againſt the Moone, I weygh not. Shepheardes, Cow-heardes, and Clownes, haue writen good thinges, yea, Diuyne matters; Why, then, may not I ſhow my good will? deſiring no other Reward, nor Thankes for my paynes, but onlie good acceptance: And ſo I goe forwardes to thE WoRke.

The Duetie of *Husbands.*

THE FIRST CHAPTER.

THis Duetie of Husbands, is sayd to bee the first Degree which GOD gaue vnto Man after his creation: for, when GOD had made Man the Ruler of the whole Earth, and gaue him dominion over all the creatures therein; yet, vntill Hee gaue vnto him a Wyfe, hee had no true contentment in all the rest. For everie creature had solace, in their kynde, except Man: but so was it not with Man, till he had a Wyfe. But then finding her a fit Cõpanion to associate himselfe withall, with her hee setled his Content.

And this did GOD for Man in the tyme

tyme of his innocencie: giving vs thereby this instruction, That wee also ought to liue so vprightlie, holilie, louelie, & purelie in the state of Wedlocke, that we sinne not against GOD, nor agaynst one another.

Now, heere is one speciall thing to bee noted; That GOD gaue vnto Man but one Wyfe; and not two, or three, or manie; altho Hee could haue given him moe, if hee had knowne it meete so to bee. But the Prophet *Malachie* telleth vs why GOD gaue him but one: *Because*, (sayeth hee) *Hee sought a Godlie Seede.*

MALAC. 2.

See, then, GOD rejecteth the seede of Bastardie, begotten in filthie lustfull fornication, and abominable Adulterie. Hee chooseth none of these: it is the seed of lawfull Wedlocke, whereof Hee maketh His choyse, to inherite His Kingdome, and reygne in Glorie, with His beloved Sonne.

And whence proceeded this breach of GOD'S commandement at the first? Came it not from that wicked blood of *Caine*? Was not *Lamech*, that murderer, lyke his father, the first author thereof?

thereof? Yea, hee was so. For wee see plainlie, that at the first GOD ordayned it not so to bee: and what Hee first ordayned, Hee still confirmeth. For when hee drowned the whole World, yet Hee preserved vnto *Noah* but one Woman, and that his owne wyfe: thereby teaching vnto Man, That he ought to keepe himselfe vnto his owne wyfe onlie. And when the LORD gaue His Lawes, vnto His own chosen People, written even with His owne Hand, Hee then sayeth; *Thou shalt not covet thy Neyghbours Wyfe*, speaking in the singular number: so that by Him wee finde no nomination of a plurall. GEN. 4. EXOD. 20.

But if anie will object, and say, That the Saynctes and Servantes of GOD, as *Abraham*, *Iacob*, *David*, *Salomon*, and others, haue not observed this rule; but haue had dyverse wyues; and beeing the beloved and chosen of GOD, therefore they could not erre in these thinges.

To this I answere; It pleased GOD to permit his Servants to doe manie thinges, which Hee commanded not:

GEN. 11.
GEN. 44
1. SAM. 11

Hee ſuffered *Abraham* to ſay, that *Sarah*, his wyfe, was his ſiſter, *Joſeph* to ſweare by the lyfe of *Pharaoh*, *David* to commit Adulterie, and Murder, and manie other the lyke: and yet, wee know, that all theſe thinges were directlie contrarie to the will of God.

1. KINGS 11.

And *Salomon* had manie wyues, indeed, but they drew him to Idolatrie.

DEVT. 24.

Wee reade, that *Moſes* ſuffered the People of *Iſraell*, to giue their Wyues a bill of Divorcement, and ſo to put them away. But our bleſſed Saviour telleth the *Jewes*, *That it was for the hardneſſe of their hearts*; And, to prevent farder evills, that *Moſes* permitted it to bee ſo: and, *That from the beginning it was not ſo.*

MATTH. 10.

But, to come to our matter agayne; let vs ſee from whence this wyfe came, which GOD hath given vnto Man; that ſo of him thee may accordinglie bee reguarded, as indeede ſhee ſhould.

Wee finde it to bee moſt true, That of Mans owne ſelfe, GOD made him this Companion and Wyfe: And that not from the hand of Man neyther, leſt ſhee ſhould clayme to rule, where

her

her power conſiſteth not; nor of the foot, leſt ſhee ſhould bee diſdayned, & deſpyſed, of her Husband: but from the verie bodie is ſhee taken. Nay, it is not anough for thee to ſpare of thyne owne fleſh, for to make thee a wyfe of; but thou muſt ſpare a bone alſo, if thou wilt haue a fit Companion for thee.

Then, O Man, bee thankfull for ſo ritch a Iewell; ritch, and deare, indeede, beeing ſo neare vnto thee, and that from the onlie Hand of the Great and Almightie GOD. Surelie it muſt needes be exceeding good which Hee maketh, and of a great value which hee vouchſafeth to giue. Wee haue an olde Proverbe, *That it is a ſweete Collop, that is cut out of the owne fleſh.* Then, it muſt needes bee both ſweete and deare, which is both of thyne owne fleſh and bone. Therefore, let vs bee wyſe in vſing this jewell as we ought; leſt wee bee found vnworthie of her, by Him that gaue her vnto vs, and then too late wee lament our incomparable loſſe.

Then, who ſo would keepe a good Wyfe, let him keepe her in the place

from whence ſhe came; that is, from neare thyne heart, O Man: therefore lay her there agayne: let her not ſtray from thence: yea, locke her in there, with the Key of good Diſcretion: and ſo ſhalt thou be ſure, to find a comfortable Treaſure of Her in thy need.

But if anie would ſay, Where is the Wyfe that deſerveth ſuch a place? For there are manie ſuch lewde and froward wyues, that their husbandes are happieſt when they are fardeſt from them. I anſwere ſuch (to their owne ſhame) with theſe wordes of SALOMON, That *a vertuous and good woman ſhall bee given vnto him that feareth the LORD*: and *a wicked woman is given as a reward vnto a wicked man*. Eccl. 26.

And therefore, he that would haue a good wyfe, let him earneſtlie ſtryue to feare the LORD, that hee may bee a good husband; and ſo (of the free mercie of GOD) obtayne ſuch a Bleſſing as is a good wyfe: whoſe commendations wyſe *Salomon* himſelfe could no wayes ſufficientlie expreſſe: and farre leſſe ſillie *Rabas*: but let her owne workes giue her her due prayſe.

THE

THE SECOND CHAPTER.

NOw, since Man hath receaved so precious a jewell, and deare Companion, as is WOMAN, let vs justlie consider the Dueties which hee is bound vnto, first towardes GOD, for such an incomparable Blessing, and then towardes Her.

And if in this case wee search the whole Booke of GOD thorow, wee shall finde the effect and ende thereof, to be wholie and onlie Loue. Saynct *Paul* teacheth, That *men ought to loue their wyues, as their owne bodies.* And hee showeth the reason why: *For*, sayth he, *no man ever yet hated his owne flesh, but nowrisheth and cherisheth it, even as Christ doeth His Church.* EPHES. 5

And thus did the Saynctes and Servantes of GOD loue their wyues in tymes past: *Abraham* loved *Sara* intirelie, and so did *Isaac* loue *Rebecca.* GEN. 23 and 26.

This hath that great Prophet and Servant of GOD, *Moses*, worthilie expressed, thereby to show vnto men, That it is not anough for them to liue peaceablie and quyetlie with their

Wyues; but they must liue lovinglie with them also.

Thus did *Iaakob* loue his wyfe, making service vnto his vncle *Laban*, not onlie seaven years, but fourteen: to the ende hee might enjoy her thereafter.

GEN. 28.

And *Helkana* loved *Hanna* his wyfe most dearlie: and so did *Samson*, and both olde and young *Tobias*, with manie others.

1. SAM. 1.
IUD. 14.
TOB. 6.

And, as wee haue sayde before, this Loue must not bee ordinarie, but extraordinarie, towardes our wyues: and must imitate that Great Loue which CHRIST showed vnto His Church, who gaue Himselfe for it. Yet this is a great mysterie. For we are not cõmanded to follow CHRIST punctuallie & perfectlie, but in imitation, as farre as it shall please Him to inable vs therevnto: That is, Wee must protect our Wyues, and defend them in all perils & dangers: wee must governe them in wisdome, according to the Rule of GOD'S Word, both by continuall Instructions from thence, & by our owne louelie, wyse, and gentle behaviour towards them: and we must be laborious and

& carefull in our Callings, in the feare of GOD; so that wee may provyde all thinges necessarie for their mayntaynance. For so doeth CHRIST for His Church: He is still defending and provyding for her. *For this cause* (sayth He, blessed for ever) *shall a man leaue father and mother, and cleaue vnto his wyfe; and they twaine shall bee one flesh.* MATTH. 19. 5.

Saynct *Peter*, beeing himselfe a married Man, giveth manie notable instructions lyke these: who speaking by the Spirit of GOD, and in the knowledge hee had of Marriage, imposeth this duetie vnto Men; *Yee Husbands*, (sayeth hee) *dwell with your Wynes, as men of Knowledge; giving honour vnto the woman, as vnto the weaker vessell; even as they which are heyres together of the grace of lyfe; that your Prayers bee not interrupted.* 1. PET. 3. And the wyse man giveth this counsell, *Not to depart from a discreet and good Woman, which is fallen vnto thee for thy portion in the feare of the LORD. Use thy selfe to liue joyfullie with thy wyfe, all the dayes of thy lyfe; for that is thy Portion in this lyfe of all thy labour and travell that thou takest vnder the Sunne.* ECCLES. 7.

And, our bleſſed Saviour CHRIST Himſelfe, confirming on earth, what His Father had done in Paradiſe, vouchſafed to grace a nuptiall feaſt, with His bleſſed preſence. And to manifeſt His Loue the more which Hee bore to the holy Union then there knit betwixt the Man and his Wyfe, Hee expreſſed His Glorie and Power, in ſhowing His firſt miracle at this marriage, and that of joy; by turning water into wyne, even to comfort and glad their hearts withall.

IOHN 2.

But now ſeeing wee haue proven, out of GOD'S word, that the principall duetie of Husbandes towards thier Wyues, is *Loue*, let vs looke into the glaſſe of our tymes, and ſee how the duetie of *Loue* is performed. But I feare, that amongſt an hundreth wee ſhall ſcarcelie finde one that ſtryveth to performe this duetie of *Loue* as hee ought. For ſee wee not daylie rather the contrarie by many? Men conſume the eſtates which they haue gotten by their wyues, thorow their owne vicious lyues; ſome by ſloathfull ydleneſſe, ſome by gayming, ſome by drunken-

drunkennesse, some by whoring, and manie other sorts of damnable living. And thus are good Women brought to Beggerie, by lewde, shameleſſe, and godleſſe Husbands, who haue altogether forſaken the LORD, showing neyther Loue nor Duetie to their Wyues, who are their owne verie flesh, blood, and bones.

Other Husbandes agayne, to show their authoritie, forsooth, will holde their wyues in such subjection, and servitude, that no servand nor slaue could abyde the lyke; beeing even a verie *Naball* vnto them, in churlishnesse of speach, and crabbednesse of Conditions. Where is wisdome in such Husbands, who are commanded to governe their Wyues in loue, and according to Knowledge?

Other fellow-impudents with these, will not labour, nor care for nothing; but put the poore woman to shift for all. Or, if perhaps hee get something abroad, yet shee is sure not to bee the better thereof: it must bee spent before hee come home, or else hidden from her presence. What shall we say

veth GOD, and yet loveth not his wyfe, I say hee is a lyar in graine.

But, when I haue all done, and sayd what I can, yet I must leaue men to the consideration of what is written, and wish, and intreate them, to bee wyse, and submit themselues vnto the governament of the Word of GOD: that so they may liue quyetlie, and lovingelie with their Wyues: and not onlie so, but joyfullie also, (as the wyse man sayeth) *for, surelie, hee hath obtayned a good portion, who hath a wyfe that hee can liue joyfullie with.* For, what if a Man doe abound in wealth, so that hee can giue vnto himselfe as much pleasure as *Salomon* possessed, *even what his heart can desire?* yet, if hee liue not peaceablie at home, and in loue with his wyfe, all is but an heavie and sorrowfull burden vnto him. But the poore man, having little, and yet living friendlie, lovinglie, and joyfullie, with his wyfe, hath ten thousand tymes more than the rich cõtentious wretch; his heart beeing filled with contentment in the LORD, and the other his heart full of wretchednesse, and the sting

ſting of an evill conſcience.

Wee haue an olde Proverbe, That *in Loue is no lacke*. For, where *Loue* is vnited with the feare of GOD, in the hearts of Man and Wyfe, they will, lyke yoak-fellowes, draw together the right way, lyke the two milke-kyne, which brought the Arke of GOD, in the new Cart, from the land of the *Philiſtimes*: Yea, they will plow together, and ſow together: and there is no doubt, but through the bleſſing of Him who governeth them, they ſhall receaue a plentifull harveſt together.

Thus, wee haue found, that the principall ductie of the Husband towardes his Wyfe, is *Loue*: which ductie is now-a-dayes neglected, contemned, and even deſpyſed of manie, who haue turned aſide, and forſaken the way of the LORD, as appeareth by the evills and miſchiefes which daylie aryſe betwixt Man and Wyfe. And, therefore, having deſeryed a mayne defect in Husbands, the which wee may not paſſe over, becauſe it is the greateſt breach of *Loue* that may bee,

Wee

wee ſhall ſpeake ſomething thereof in the next Chapter, GOD permmitting vs.

THE FOURTH CHAPTER.

THis duetie of the Husband vnto the Wyfe, beeing whollie included in the Bands of *Loue*, it ſtreatcheth it ſelfe farder, into manie branches. For wee finde alſo by the Word of GOD, that the Husband muſt dwell with his Wyfe, according to Knowledge. So wee ſee heere, that it is not lawfull for the Husband to forſake his Wyfe: but, howſoever, whether it bee in weale or woe, in ritches or povertie, yet hee muſt abide, and dwell with her ſtill, except it bee onlie for the fact of Adulterie; and for no other cauſe may a Man forſake his Wyfe, nor a Wyfe her Husband.

Indeede the wyſe man ſayeth, *Giue mee anie plague, but the plague of the tongue.* And, it may bee, ſome wyues haue this imperfection; but, conſider rightlie, if thou thy ſelfe bee not the vrgent cauſe thereof. Howſoever, it is not

is not a cauſe ſufficient to forſake her, as teſtifieth our Saviour, who vtterlie forbiddeth to ſeparate thoſe whom GOD hath joyned together, Adulterie onlie beeing accepted. MATTH. 19.

But the verie fyre-brandes of Hell, even the wicked, and abominable Adulterers, of our tyme, neyther reſpecting the Word of GOD, nor yeelding any obedience to His cõmandements, or fearing the juſtice of His vengeance, to come for their ſtiff-neckedneſſe, will, notwithſtanding, lyke the Swyne poſſeſſed by the Devill, runne, violentlie, to their Deſtruction. But Saynct *Paull* telleth playnlie, that *neyther Fornicators, Adulterers, Wantons, or ſuch lyke, ſhall inherite the Kingdome of GOD.* 1. COR. 6 Whither they ſhall goe, then, let everie good Chriſtian tremble to thinke of. For theſe men, not regarding any thing, will haue a Wyfe heere, and another there; one in this Countrey, and another elſe-where: or if they be no Travellers, will thinke no ſhame to keepe a whore vnder his wyues noſe: and ſhee dare not finde fault with it, but may know, and dare not know.

Yea,

Yea, manie not yet contented heerewith, but proceed farder: for all thes damnable abuses *seeme sweet to a whoremonger*, sayeth the wyse man: *neyther will hee leaue off, till hee perish.* But hearken what hee sayeth farder; to wit, *that such a man shall be put to shame, because hee would not vnderstand the wayes of the LORD.*

ECCLES. 23

What neede wee cite pettie Authors for this Adulterous generation? Let the mouth of GOD take chiefe place, and condemne them, where Hee expreslie sayth, *Thou shalt not commit Adulterie, thou shalt not covet thy neyghbours wyfe, &c.* And the LORD commanded stricklie, *That there should bee no whore-keepers amongst His people Israell.* But if all such should be swept out of *Britane*, the land would be thinlie inhabited. It is counted amongst young men, *A tricke of youth*; and amongst other of middle age, *A veniall sinne*: yea, the verie aged themselues with their Hoarie and Snow-lyke head and beard, their furrowed and wrinckled browes, and their carion face; lyke a dead corpse, though their abilitie of bodie

EXOD. 20.

DEUT. 23.

bodie be ſpent, and conſumed, in abhominable and damnable filthineſſe; yet they will ſpeake now more filthilie, than before they lived laſciviouſlie. Beholde, of all Monſters, *Luſt* is the worſt, and that eſpeciallie in olde age, teſtifieth that worthie Clerke *Eraſmus of Rotterdam*, in his Booke of *Chriſtian Warrefare, Capitulo* 32. Where he verie pithilie exhorteth all ſuch men, to turne backe from ſuch great wickedneſſe: ſaying, That if it be poſſible for them to get true repentance, it is alſo poſſible for them to bee ſaved. ERASMUS.

But who ſo heere repenteth never,
A Reprobate ſhall die for ever.

So great abhominations were not committed in *Sodome* and *Gomorrah*, loe! as now reygne amongſt vs, (who were conſumed with fire and brimſton long agoe) and can wee then thinke to eſcape? Alace, no, except wee repent in tyme. And therefore let vs bee warned by the holie PSALMIST, who ſayeth thus: *Oh, conſider this, yee that forget GOD, leſt that Hee teare you in pieces, and there bee none to deliver.* PSAL. 50. 22.

Heare yet what Sayncte *Paul* sayeth: *Whore-mongers, and Adulterers*, sayeth hee, *GOD will judge.*

HEB. 13.

And it is sayd in the *Revelation*, that *they shall haue their part in the Lake that burneth with fire and brimstone: which is the second death.*

REVEL. 21.

And thus sayeth the LORD by His Prophet IEREMIAH: *They assemble themselues, by companies, in the harlots houses; and ryse vp in the morning, lyke fed horses, euerie man neyghing after his neyghbours wyfe.* And now mark what followeth: *And shall I not visit for these thinges, sayeth the LORD? Shall not My Soule bee avenged on such a nation as this?*

IEREM. 5.

And thus shortlie haue wee proceeded in opening the breach of Sacred Wedlocke; to the ende, that every one may clearlie see, into what dangers those men doe daylie runne, who liue not lovinglie and faythfullie, yea, and joyfullie with their owne Wyues, even as the Word of GOD enjoyneth them to doe. And such a man the wise SALOMON proveth to be the most foolish of all the fooles vnder the Sunne, saying;

That

That *such a man destroyeth his owne soule: yea, hee shall finde a wound,* saith hee, *and dishonour: and his reproach shall never bee put away. And into such a pit shall that man fall, with whom the* LORD *is angrie.* PROV. 22.

THE FIFT CHAPTER.

BY our former Chapters wee haue shewne howe farre manie Husbands come too short of those Duties, which by the Word of GOD they are enjoyned to performe vnto their onlie owne Wyues: and the whole cause and chiefe ground whereof, wee see to bee, *The want of Loue*; or rather, *Of True Loue.* For if in Husbands were that *True Loue*, which the feare of GOD worketh in the heart of true Christians, it would surelie leade them to that *Knowledge*, wherewith

1. Pet. 3

Saynct *Peter* exhorteth them to bee furnished: and the which poynt wee must needes handle a little broader before wee ende this Treatise.

Now, as wee haue showne before, it is not anough for Husbandes to abyde and dwell with their Wyues: but they must dwel with them as men of knowledge and vnderstanding, well experienced in the Word of GOD, yeelding whollie to the Rule thereof, and obeying His holie Will and Commandementes.

Ephes. 5

Heereby commeth that *Knowledge*, which will bring Husbandes to performe that Duetie which Saynct *Paull* teacheth them towardes their Wyues; to wit, *To loue them*, even *as CHRIST loved His Congregation*: that is, with an holie, heartie, vnfeygned, and constant loue: Which wee can no other wayes attayne vnto, but by the aforesayde *Godlie Knowledge*; which must bee gathered from the Word of GOD, even as a Bee gathereth her honey from the sweetest flowers, and that by continual exercyse: or else bee yee sure, you shall never receaue true Comfort in your Marriages. When

VVhen *Samuell* had anoynted *Saull* to bee King of *Israell*, the LORD gaue vnto *Saull* another heart than hee had before; even a heart according to his Calling. So no doubt but those men, whom the LORD calleth vnto that Honourable Estate of Marriage, Hee will (and doeth) furnish them with Giftes according to their places. For indeed it is no small matter, but verie weyghtie, of a *Novice*, to become the *Father of a Familie*, the governour of a Wyfe, Children, and Servantes, &c. Such a man hath need of another heart than hee had before: even an heart to pray vnto the LORD with *Salomon*, That He would vouchsafe to giue him wisdome, to goe in and out, and governe that Charge with Godlie Knowledge, which the GOD of all Wisdome and Knowledge hath committed vnto him. 1. SAM. 10.

Yet, before wee conclude, let vs also consider the Duetie of FORBEARANCE, which Husbandes owe vnto their Wyues, as beeing the weaker

Veſſels: and Sayncт PAVL teacheth vs the reaſon playnlie why: *Becauſe*, ſayeth hee, *they* (meaning the Wyues) *are Heyres with you of the Grace of Lyfe: Elected by the favour of* GOD, *in* CHRIST IESVS, *to that fellowſhip of Sayncтes, wherein your ſelues hope to bee numbered: And, as dearlie beloved of* GOD, *as your ſelues*, are *bought out of the power of Satan, by the precious Blood of His deare Sonne, as well as you: and Heyres alſo of that Eternall Lyfe which you your ſelues hope to enjoye.* And therefore, if you your ſelues thinke to liue as Sayncтs in Heaven heere-after, you muſt firſt liue together as Sayncтs heere on Earth.

Let theſe thinges, then, bee as a Load-ſtone, to draw Husbandes vntò the performance of all their Dueties towardes their Wyues. For this ſame Apoſtle yeeldeth yet a farther reaſon of the Dueties of LOVE, AMITIE, and FORBEARANCE of Husbandes: to wit, *That your Prayers* (ſayeth hee) *bee not hindered.* That is: If you would haue

haue GOD to heare you, when you pray vnto Him, and to grant you the thinges you desire of Him together, vvhy then, in the Name of GOD, let vs agree together, liue together, loue together, and pray together. That so our praying together, may receaue comfort together;

And,

That THE GOD OF LOVE may blesse our Loues togethER.

AMEN.